A College of Colleges

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A

COLLEGE OF COLLEGES:

LED BY D. L. MOODY,

AND TAUGHT BY

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PREFACE.

THE "Summer School for College Students," held at Northfield, Massachusetts, from June 30 to July 12, 1887, was an occasion in many respects without precedent. During the twelve days of its continuance, at least four hours each day were spent in listening to addresses and discussions of signal value. To attempt to reflect in print the entire proceedings of the public meetings, not to speak of the informal conferences, would require a library rather than a single volume. Hence, in the preparation of the present work, the omission of a vast quantity of matter well worthy of preservation was inevitable. Included therein were several important discourses which were dropped with the less regret inasmuch as they have either been published in substance elsewhere, or are frequently delivered in the course of evangelistic work. The brevity of the time—four weeks—assigned for the execution of the task has precluded the possibility of securing a revision by the several speakers of the transcript of their words. Nevertheless it is believed that the extemporaneous form of their utterances—less finished, perhaps, than a strictly literary form would be yet certainly not less fresh, flowing, and readable—has been accurately reproduced. It will be observed that

in the arrangement of the sequence of chapters, the topics of the addresses have determined their position. First appear those which are introductory and apologetic; next follow several which illustrate methods of Bible study and expound great Scriptural truths; and the collection closes with a series of stimulating and intensely practical deliverances—recitals, exhortations, and discussions. Whatever there may be of merit in the handiwork of the editor has been due to the conscious aid throughout of the Holy Spirit.

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CHAPTER I.

GENESIS OF A GREAT MOVEMENT.

Development of Intercollegiate Work among Young Men—Links of a Chain Connecting 1806 with 1887—Formation of the "American Board"—Dr. John Scudder—James Brainerd Taylor—The Intercollegiate Young Men's Christian Association Movement—An Early Project Realized in a Later Generation—Organization of Missionary Committees in the Colleges—Years of Systematic Work—Mr. Moody's Hospitality—Scenes at Mount Hermon.

FROM the memorable "haystack prayer-meeting" at Williams College in the dawning years of the present century, flowed two great streams of influence. One led to the formation of a missionary society whose lustrous record through nearly eight decades is familiar to the Christian world. The other, with that romantic indirectness which often characterizes the unfolding of God's purposes, is only now exhibiting the earliest signs of its full fruition.

Among the students at Williams College, while Napoleon was devastating Europe, and the American Republic was yet a nursling, stood one young man within whose spirit lurked a fire of greater import in the sight of Heaven than the aspirations of warriors or statesmen. This youth—by name Samuel J. Mills—who reflected the teachings of a pious mother, became deeply impressed with the duty resting upon American Christians to convey the Gospel to the benighted quarters of the globe. He came in contact with kindred spirits. The contagion spread until a considerable group of students formed a prayer-circle whose burden was the condition of the Christless heathen. Their favorite

place of resort was a grove not far from the college grounds, where they were wont to bear before the Throne of Grace the needs of their enslaved brethren beyond sea, and especially to seek Divine guidance for themselves. One day, while so engaged, a thunder-storm suddenly came up, and compelled them to flee toward the college buildings. As suddenly the storm abated, and they found themselves near an old hay-stack, at which they collected. Resolving to continue their exercises, they knelt behind that old haystack—where now a monument commemorates the occurrence—and engaged in prayer. Before leaving the spot they decided to form a missionary society in the college, for the furtherance of the cause of Christ in lands not penetrated by the Gospel. At the earliest opportunity the organization was completed. So impressed were the members of this society with the importance of the object upon their hearts, that they determined to send deputations to urge the formation of similar societies in other colleges, particularly in Union and Yale. One of the students entered Yale College for the express purpose of initiating a missionary movement. With a similar end in view a deputation was sent to Union College. At that period, however, so low was the tone of spirituality in these and other colleges, that the effort to form a network of missionary societies throughout the country was abandoned, and the members of the pioneer society at Williams turned their attention entirely toward aggressive work in the foreign field.

At the completion of their course at Williams, most of these young missionary zealots went to Andover Theological Seminary. In course of time they began to ponder the ways and means whereby they could be sent to heathen countries and sustained while at work. The immediate result of their importunity in this direction was the for-

mation of the American Board of Commissioners for Foreign Missions, whose long and honorable history is one of the glories of the Christianity of the New World.

One of this band of students, prior to sailing as a missionary, wrote a little pamphlet entitled "An Appeal for 500,000,000," which had a wide circulation. A young physician, Dr. John Scudder, was one day visiting a patient, when a copy of this little brochure fell into his hands. He examined it with interest, and its perusal led him to consecrate his life to the work of Christ among the heathen. In this manner he became the first medical missionary ever sent out from America. The ship on which he embarked for the long voyage to India, sailed from New York harbor. Among those who gathered to witness his departure, was a youth of about seventeen, who grew intensely interested in the spectacle before him. The sight of the young physician and his wife calmly bidding farewell to home and friends, and turning their faces steadfastly toward alien shores, produced such an impression upon the mind of James Brainerd Taylor—for it was he—that he determined likewise to abandon earthly prospects and devote his entire life to the service of Christ. Resigning his position in a New York business house, he went to the preparatory school at Lawrenceville, and in due time entered Princeton College. At Princeton young Taylor soon made himself felt as one of the leading spirits in every department of Christian activity. In 1825 he became the founder of the Philadelphian Society—the religious society of the college—which after a vigorous existence of more than fifty years, only lost its identity by assuming another form.

In 1876 the Philadelphian Society decided to become a Young Men's Christian Association. Its president at

the time was Mr. L. D. Wishard, since so well known as the secretary of the Intercollegiate Department of the work of the International Committee of the Young Men's Christian Associations. Taking another step, Mr. Wishard and others began to consider the feasibility of an intercollegiate work—that is to say, of a movement looking to the establishment of associations in colleges where they did not already exist, the strengthening of those already formed, and the systematic co-operation of all. The extension of athletic and fraternal movements upon the intercollegiate basis pointed the way to success in Christian effort upon a somewhat similar pattern. It will be observed that the members of the Philadelphian Society were essaying to do almost precisely what had been vainly attempted by the enterprising students of Williams College more than half a century before. There were, however, two differences: one in the circumstances, and another in the purpose. The earlier effort failed because the spiritual condition of the colleges in general proved less favorable than had been apprehended. The time for intercollegiate work had not yet come. At the later date, on the contrary, the colleges were ripe for the movement. In all the leading institutions of learning, large numbers of earnest and spiritually-minded disciples of Christ could be found among the students. The original effort, further, was solely in the interest of foreign missions. That it received little encouragement apart from the sporadic and phenomenal enthusiasm at Williams, was no more surprising than would be the experience of an architect who should find himself unable to erect the superstructure of a building without laying the foundation. The method of the intercollegiate work of the Young Men's Christian Association has been to establish societies of the ordinary type in the various col-

leges, and by natural development to kindle an interest in the progress of saving truth first in the domestic and then, on the basis of this, in the foreign field. The Gospel was to be proclaimed first in Jerusalem, then in Judea, then in Samaria, and then unto the uttermost part of the earth. The work of each college association has been expected to be, first local, then in the neighborhood then national or international, and then world-wide. The preceding stages lend stability to the culmination.

At Louisville, Kentucky, in June, 1877, on the occasion of the thirty-third anniversary of the founding of the first Young Men's Christian Association in the world, the intercollegiate work was organized by a special conference of delegates from college associations. While the matter was still inchoate, the question arose whether the new agency should become an organization exclusively pertaining to the colleges, or a department of the work of the Young Men's Christian Associations under direction of their International Committee. The latter was the form of organization adopted. At once it was apparent that a secretary would be needed. Said Mr. Wishard recently in conversation with the writer: "We hardly knew what such an officer should do. His chief business, we supposed, would be to conduct correspondence with the colleges. We hardly thought of any visitation. Being chairman of the conference, which I had been instrumental in calling, and being president of the Princeton Association, as I had been of the Philadelphian Society, I was appointed secretary. I took the place simply because no one else seemed willing to take it. Little idea had I of the work I was assuming If I had known what was before me I should probably never have accepted the appointment, as I had other work in view."

Within a few months it became evident that the col-

leges could not be properly reached without visitation Mr. Wishard accordingly began an extensive tour, in the course of which he visited more than three hundred colleges. Associations were formed or strengthened in every part of the country. Various departments of college association work developed and were duly recognized. These are now six in number, namely: (1) Individual work; (2) Devotional meetings; (3) Bible study; (4) Development of missionary spirit; (5) College neighborhood work; (6) Maintenance of intercollegiate relations.

In the autumn of 1877 Mr. Wishard, at a meeting in New York, heard the story of the haystack prayer-meeting from the Rev. Dr. George L. Prentiss. "We have now," he said to himself, "the facilities for doing the very thing those boys failed to do. We have just what they lacked. We have the spiritual power, and we have the organization." He resolved at the earliest moment to make an effort in this direction.

Within two years his opportunity came. While preparing for the International Convention of the Young Men's Christian Associations which was to meet at Baltimore in 1879, he wrote a letter to Dr. Mark Hopkins, asking him to send one of the best students of Williams College to the second conference of the college associations. Mr. H. P. Perkins, an intending missionary to China, was the delegate selected. At Baltimore this earnest young man made a stirring appeal in behalf of foreign missions, strenuously recommending that missionary committees be appointed in all the colleges, and that the development of an interest in foreign effort be made a regular feature of the college work. The organization of the college associations was such that this could quite easily be effected. In a short time missionary committees were in active operation in all

the principal seats of learning. Thus was the day-dream of Samuel J. Mills and his comrades, in God's own time, completely fulfilled.

During succeeding years every phase of the six-fold work of the college associations was emphasized as this blessed work grew and multiplied. The missionary and other committees each felt the responsibility laid upon them, and strove to do their utmost toward enlisting interest in all branches of the work. The College Secretaries (Mr. Wishard having meantime been joined by Mr. C. K. Ober) co-operated effectively in this development of the entire work. At all the conventions like presentation of the work was made. Bible study and personal work by students increased. From time to time students reported that they had decided to become ambassadors for Christ in heathen lands. In 1885 Mr. J. E. K. Studd, of Cambridge University, England, visited a large number of American colleges. His words stimulated Bible study, and his recital of the marvellous narrative in which his brother and Mr. Stanley Smith are leading figures, gave a noticeable impulse to interest in foreign missions.

It was, however, in 1886 that the first manifestations appeared of a movement which has surprised and gratified the Christian world. In the spring of that year Mr. D. L. Moody, while engaged in evangelistic work in Georgia, gave a new evidence of the interest he has constantly displayed in the work of the Young Men's Christian Association by proposing a convention of Association Secretaries during the summer in the buildings of his Boys' School at Mount Hermon, Massachusetts. Mr. Wishard, with whom he was in consultation, thought the secretaries were sufficiently provided with means of conference, and suggested rather an assembly of college students. Mr. Moody heartily adopted the scheme.

Preparations were entered upon immediately. Invitations were issued to 227 college associations, and the college secretaries visited numerous Eastern colleges to secure a large representation. From the 7th to the end of July the "College Students' Summer School for Bible Study" continued. About 240 students were in attendance. Mr. Moody conducted the exercises. During the forenoon of each day an hour was devoted to a full and thorough consideration of the various methods of College Association work, and two hours to the study of the Bible. The afternoon was given up to athletic sports. Questions were freely asked and answered at the morning sessions. During their hours of leisure many of the young men took delight in strolling away to secluded retreats, where, either alone or in groups, they would spend the time in communion with God and in prayer for a larger measure of the Holy Spirit. Most signally were their supplications answered. The "power from on high" fell in strange abundance. A peculiar tenderness of feeling and hallowed joy prevailed during the closing days. The most prominent outward expression of this experience was a spontaneous convergence of attention upon foreign missions. Informal missionary meetings were held. One meeting was addressed by three sons of missionaries in China, India, and Persia, and by seven young men of divers nationalities—an Armenian, a Japanese, a Siamese, a Norwegian, a Dane, a German, and an American Indian. Students who had as yet formed no purpose in life, and others who were obliged to sacrifice definite plans, offered themselves freely to lives of toil and suffering in lands girdling the earth. The number of those who announced their perfect readiness to become foreign missionaries whenever fitted and required, was almost exactly one hundred.

CHAPTER II.

RECORD OF A YEAR.

Two Missioners Visit the Colleges—An Astonishing Response—Young People Eager to Become Foreign Missionaries—The Second Summer School—Scenes at Northfield—Features of the Meetings—Professor Henry Drummond and his Career—A Remarkable Array of Speakers—Delegates from Afar—Informal Meetings and Exercises—Special Occasions—The Veiled Future.

"TELL others the story!" is the instant prompting felt by one who has undergone a special work of grace. Comparatively few out of the whole number of members of the College Young Men's Christian Associations were privileged to attend the Summer School at Mount Hermon. It was felt by those who had been preferred that something ought to be done to convey to their less fortunate brethren the fullest possible radiation of the blessing received. To this end a deputation of four students was selected to represent the Mount Hermon gathering, and to visit, so far as might be, all the colleges of this country and Canada, addressing the students therein. Of these four, however, only one was able to undertake the mission—Mr. Robert P. Wilder, son of a missionary, and a student at Princeton College. He was joined by Mr. John N. Forman, also a Princeton student and son of a missionary, who had not been at Mount Hermon, but who carried missionary fervor in his veins. The expenses of their tour were defrayed by one gentleman.

From college to college they have gone, presenting

the claims of the shadowed world, and the duty of the rising generation in relation thereto, with a force, a pungency, and an eloquence, which have indicated the presence with them of the Spirit of God. Some of the best and brightest of the young men of the land have responded to the appeal, in such numbers that it has been difficult to say at any hour what was the total figure. In the spring of 1887, President McCosh, of Princeton College, wrote an open letter, setting before the Christians of America their duty in view of the fact that 1,500 young men and women had volunteered to enter the ranks of the missionary service. Dr. McCosh asks: "Has any such offering of living young men and women been presented in our age? in our country? in any age or in any country since the day of Pentecost?" At the present writing (July, 1887), no fewer than 2,100 college students—1,600 young men and 500 young women—stand pledged to become heralds of the Cross in any clime beneath the sun.

The second "College Students' Summer School" was held at Northfield, Massachusetts, in the midsummer of 1887—from June 30th to July 12th, inclusive. Mr. Moody deemed it best to throw open for the occasion the Seminary buildings at Northfield instead of those at Mount Hermon, on account of the greater capacity of the former. Not only college students were invited, but Association secretaries and others engaged in special religious endeavor. The number of persons in attendance was about 450. To accommodate this concourse of young men the resources of Marquand Hall, Stone Hall, and East Hall were taxed to the utmost. Many of the students provided for themselves in tents, and others occupied the smaller dormitories connected with the institution. The dining-room of Marquand Hall and East Hall assumed the aspect of

city hotels. One of the pleasantest features of this second Summer School was the testimonies it brought together to the benefits conferred by its predecessor. While the missionary interest had been the most conspicuous result, it was discovered that to many colleges their delegates to Mount Hermon had returned to take such active part in Christian work that interest in Bible study had greatly increased, students had been converted, Christians reclaimed and quickened, and the colleges had thus enjoyed a better Christian year than they had ever known.

Mr. Moody presided at all the public meetings. The scene of these was the auditorium of Stone Hall, and they were held in the forenoon and evening of each day. Fifteen minutes before the hour of opening Professor Towner conducted a service of song. At 10 in the morning, or at 8 in the evening, Mr. Moody began promptly by announcing a familiar hymn. Various exercises followed, including audible and silent prayer, frequent hymn-singing, and perhaps a solo by Mr. Sankey—or, if he were not present, a duet by Professor and Mrs. Towner. Before introducing the first speaker, Mr. Moody would drill the students in the contents of some one chapter of the Gospel of John, asking them to mention, without looking at their Bibles, the salient points of the chapter, their favorite verses, and the verses likely to be of service in dealing with inquirers. Many characteristic comments fell from his lips while thus reviewing the sacred text. After another hymn he would introduce one of the leading speakers, whose discourse would continue nearly if not quite an hour. The people then rose and sang some appropriate hymn. The second speaker would likewise occupy nearly an hour. Seldom was there time for more than two speakers at one session. Sometimes there

would be three brief addresses; sometimes one short and one long one. At no time did the interest flag. The audience, composed of trained minds, was attentive to a degree which could not have been expected of an ordinary assemblage. Mr. Moody's frequent exclamations, "Hear, hear!" "Good!" etc., accentuated the best points of the principal lectures. His brusque and humorous style of handling the reins from beginning to end infused an air of informality into the whole round of proceedings, which greatly promoted the pleasure of all. The distinguished evangelist spoke but rarely himself. Whenever he was expected to preach or speak at length, the villagers and country folk of the vicinage would flock to the place and swell the congregation.

Professor Henry Drummond, of Scotland, was the most notable figure among the many eminent speakers by whom Mr. Moody was surrounded. He was born in 1852, at Stirling, where his father, a retired grain merchant, still resides. The late Peter Drummond, founder of the celebrated Drummond tracts, was his uncle. He was educated at Edinburgh University, and at Tübingen University, in Germany. In 1877 he became Professor of Natural Science in the Free Church College in Glasgow. Several years ago, in company with Professor Geikie, he visited America, and made a geological expedition to the Rocky Mountains and the Yellowstone region. Subsequently he explored Central Africa in pursuit of unknown animals and insects. The manner in which he attained success as an author resembles a fairy tale. During the earlier years of his professorship at Glasgow he contributed a few articles to *The Clerical World*, one of the publications of Hodder & Stoughton, London. Such was the attention attracted by these essays that Mr. Hodder proposed the preparation of a book concerning the mooted themes. Professor Drum-

mond happened to have at hand a number of papers of the description desired. Hurriedly grouping this material in the form of a book, which he christened "Natural Law in the Spiritual World," he handed the manuscript to the publishers, and sailed for Africa. For about a year he was engrossed in his scientific quest in the heart of the Dark Continent. Returning to England he was astonished to find that meantime he had been placed upon a pinnacle of fame of which he had never dreamed. His treatise has had an enormous sale in every part of the civilized world. Long, however, before he had reached his present repute as a Christian scientist and philosopher, Professor Drummond was widely known for his enlightened zeal and personal activity in benevolent work. He was indefatigable in connection with the evangelistic campaigns of Messrs. Moody and Sankey in Edinburgh, Glasgow, and other parts of Scotland, as well as in England. For several years he has been instrumental in guiding and promoting a profound religious awakening in the Universities of Edinburgh and Glasgow, which, in conjunction with the similar movement at Cambridge, has changed the atmosphere of college life at those great intellectual centres. During his stay in Northfield, Professor Drummond was the hero of a host of admiring students. His simple manliness won all hearts, and the tenets peculiar to his philosophy fascinated the strongest minds. Summoned away from Northfield very suddenly, he was obliged to leave one of the closing meetings the moment he had finished his remarks. The students, not knowing the reason of his departure, and only realizing that they should see his face no more, rose and cheered him vehemently as he took his leave.

The other speakers who delivered stated addresses were the following: The Rev. John A. Broadus, D.D.,

LL.D., Professor in the Baptist Theological Seminary at Louisville, Kentucky; author of a standard text-book on Homiletics, a commentary on Matthew, etc. His courtly manners and ripe scholarship, his earnestness and genuine humor, made him a prime favorite with the students.—The Rev. Arthur T. Pierson, D.D., pastor of the Bethany Presbyterian Church, Philadelphia; author of "Many Infallible Proofs," "The Crisis of Missions," etc.—Professor L. T. Townsend, of Boston University.—Joseph Cook.—Dr. L. W. Munhall.—Mr H. L. Hastings, of Boston.—The Rev. Jacob Chamberlain, of the Arcot Mission, Madanapalle, India, whose fervid appeals were enhanced in power by the general consciousness of his own prolonged and heroic career among the Telugus.

Among those who spoke briefly at various times, were: Mr. L. D. Wishard and Mr. C. K. Ober, the College Secretaries; Dr. Henry Clay Trumbull, of Philadelphia; the Rev. Dr. Ashmore, of Swatow, China; Mr. Wm. M. Oatts, General Secretary of the Y. M. C. A. of Glasgow, Scotland; Mr. D. W. McWilliams, of Brooklyn; Mr. M. H. Hodder, of London, England; Mr. John N. Forman and Mr. Robert P. Wilder, the missionary recruiting officers; as well as a number of clergymen and students.

Among the delegates were representatives of many foreign countries. Two students appeared in behalf of Cambridge University, England. Canada sent a company of about fifteen. Two clergymen were present from Jamaica, West Indies. Natives of Syria, Alaska, Japan, China, and Siam, illustrated the brotherhood of man as they mingled in Christian fellowship with the paler Caucasians. The American delegates came from New England hillsides, Western prairies, and Southern savannas.

In addition to the public meetings at Stone Hal-

innumerable smaller meetings were held for special purposes. Every morning at 8:30 a meeting was held in Senior Glen, or at Stone Hall, conducted by Messrs. Wishard and Ober, for the discussion of methods of Y. M. C. A. work. Views were exchanged, questions asked and answered, and many valuable hints elicited. The principal speakers were Mr. Richard C. Morse, Mr. R. R. McBurney, and Mr. Geo. A. Hall, of New York; Mr. J. T. Bowne, Principal of the Springfield School for Christian Workers; Mr. Wm. M. Oatts, of Glasgow; Mr. Edwin F. See, of Brooklyn; Mr. F. W. Ober, of Albany; and Mr. Samuel McConaughy, of Philadelphia. On Round Hill, behind Mr. Moody's house, a meeting was held each evening of college and other Y. M. C. A. delegates, which was largely devotional in character. Every evening a missionary meeting was held in Senior Glen, in which statements were made and questions asked and answered upon practical points relating to foreign work. Here Dr. Chamberlain, of India, Dr. Ashmore, of China, and Dr. Dowkontt, of the New York Medical Mission, found opportunity to counsel young men thinking of going abroad. One afternoon a meeting was held in the chapel of Marquand Hall for ladies exclusively, which was conducted by Mrs. Oatts, a daughter of the Rev. Dr. Andrew Bonar, of Glasgow, Scotland. At 6 o'clock in the morning Mr. Moody met a group of early risers in Senior Glen, and gave them hints on Bible study, methods of work, questions of conscience, etc. Professor Drummond at a later hour answered the queries of a band of eager disciples. Dr. Pierson likewise gave instruction to amateurs in the investigation of the sacred Scriptures. The Yale students held a special prayer-meeting every night for personal consecration, and to crave power for service so that through them their college might be blessed. Sim-

ilar meetings were held by the students of Princeton, Cornell, Amherst, Williams, and other colleges. At a union meeting of about fifty students from a large number of colleges, the presence of the Holy Spirit was distinctly felt.

On the 1st of July, at 5 P.M., the Canadian delegates assembled in Senior Glen to celebrate Dominion Day—the anniversary of the completion of the Canadian Confederation, and as it happened, the twentieth. Representatives of many parts of the British Empire attended. Prayer was offered for the temporal and spiritual prosperity both of the British Possessions and of the United States. On the 4th of July the afternoon was made a "field-day," and a large collection of spectators beheld sundry gymnastic and amusing contests on the green in front of Marquand Hall. At the meeting that evening, after Dr. Broadus had led in a patriotic prayer, Mr. Moody remarked that he could remember a time when he would never have expected to see a chaplain in General Lee's army praying in Massachusetts for the welfare of the Union. Later in the evening the entire body of students serenaded the Scottish guests at Mr. Moody's house, forming a semicircle and heartily singing college songs. Professor Drummond, in his words of response, said that while he had been accustomed to regard the students of the universities in Scotland as the finest representatives of young manhood in the world, he would in future be obliged to admit that a similar showing could be found on this side of the Atlantic. Mrs. Oatts sang, "My Ain Countrie," and Mr. Moody made a few pleasant remarks. On the first Sunday of the convention Mr. Moody held an afternoon meeting near the river bank, directly in front of his house, and preached a powerful discourse on the requisites for successful Christian work—faith, courage, enthusiasm, persever-

ance, love, and sympathy. The multitude sitting or reclining upon the grass, with wagon-loads of listeners at the edges; the rural surroundings, combined with the river vista; the earnest evangelist from a slight elevation dropping words that burned and thrilled—these things taken as a whole formed a picture not soon to be forgotten. Another special proceeding occurred on the last day of the conference. At 4 P.M. the delegates in large numbers met at Mr. Moody's house and, led by him, began the ascent of Strobridge Hill. Passing the old Moody homestead on the way, the procession stopped and sang several hymns by way of serenade to Mrs. Betsy Moody, the evangelist's mother. The Rev. Dr. Humphrey, of Chicago, offered a touching prayer. Then said Mr. Moody, pointing: "There is the room where I was born. My mother is living here yet. I am glad she is with us to-day, and I pray that she may be spared for many years. Among the best blessings God gives any man are a good mother and a good wife. Now, young men, three cheers for my mother." These were given with a will. The old lady, who was obliged to remain indoors, was much affected as well as pleased by the incident. After a toilsome climb, during which a view reminding one of the Catskills was presented, the summit of the mountain was reached. Resting in a breezy spot, the company listened to the reading of the Sermon on the Mount. Mr. Moody read a portion of the sermon including the Beatitudes, commenting freely as he progressed; after which he was relieved by Mr. Richard C. Morse, of New York, who read the remainder. Silent and vocal prayer ensued for a brief interval. The easy descent was quickly made.

Every afternoon as many of the students as chose engaged in athletic sports and exercises of various kinds, including base-ball, lawn-tennis, rambling, boating, and

swimming. Very gratifying to a thoughtful observer was their thoroughly natural demeanor. Whoever imagined that religion was synonymous with melancholy, or that the ebullient animal spirits of youth were inconsistent with the most intense Christian zeal, would have had his erroneous ideas speedily rectified had he seen the cheerful, even jovial temperament, the abounding energy and the keen relish for innocent pastimes, of the delegates in their hours of leisure. Mr. Moody said at one of the meetings: "While I was out driving yesterday I saw a number of young men playing lawn-tennis, and to see them play you would think their lives depended on it. A little farther I saw some young men engaged at base-ball, and they, too, were playing as if their lives depended on it. I liked that. 'Whatsoever thy hand findeth to do, do it with thy might.'" Who shall tell whether the vitality thus conserved and developed is not to be laid up against cruel tests in unfriendly climates? Even the fondness for manly sports may have a determined value in the counsels of Providence. It was by his skill in boating and swimming, acquired in college days, that Bishop Selwyn on more than one occasion saved his life when in jeopardy among the isles of Polynesia.

These four hundred students, from eighty-two colleges, separated from one another stronger in body, soul, and spirit than when they came together two short weeks before. A deep spirit of consecration had pervaded the meetings for prayer daily held by small groups from the different colleges. The two largest of these groups consisted, the one of thirty, the other of thirty-one students. More than a third of each of these were led to devote their lives to Christian work in the paths indicated by the Spirit of God. Many will be led into the ministry at home or abroad. Some will become secretaries of

Young Men's Christian Associations in our own country or in heathen lands, whence urgent calls are coming for this form of work among young men.

Precisely in what manner the hundreds of students who during the past year have offered themselves, will be sent to foreign fields, is a weighty question. They are recommended to place themselves under the care of the boards of their respective denominations. It is earnestly hoped and believed that the sight of so surprising a reinforcement of the missionary ranks, and the reflex influence of the greatly extended operations reported, will swell the coffers of the regular boards, and enable them to keep pace with their opportunities. A considerable proportion of the fresh forces will be required to man the Young Men's Christian Associations which it is hoped can be successfully established in the influential cities of heathendom. The demand for European or American teachers in the Government schools in Japan and India will afford scope for hundreds of talented young people, who will be able to leaven those schools with Christian truth. It is also to be remembered that many of the students who anticipate becoming foreign missionaries are still freshmen, sophomores, or juniors at college.

But the surest and most immediate result of this blessed Summer School may be looked for in the Christian activity of these energized students as they return to their colleges and resume the six-fold work, in every department of which they have become more skilled and earnest. The burden of every meeting and every prayer was that blessing from God might come upon the students in every college through faithful confession of Christ in word and life by those who were called by His name. Such confession and blessing will make the next college year more Pentecostal than any which has preceded it.

CHAPTER III.

HOW TO LEARN HOW TO LEARN.

Address by Prof. Henry Drummond, of Scotland—The Instrument with which we Apprehend Truth—Is it in Perfect Working Order?—Employment for Body, Mind, and Soul—Relation of Obedience to Knowledge—Danger of Deception—The Crucial Test of Value.

BEFORE the more serious work of this conference begins, I venture to say a few words about "How to Learn How to Learn"—preparation for learning. Before an artist can do anything the instrument must be tuned. Our astronomers at this moment are preparing for an event which happens only once or twice in a lifetime: the total eclipse of the sun in the month of August. They have begun already. They are making preparations. At chosen stations in different parts of the world they are spending all the skill that science can suggest upon the construction of their instruments; and up to the last moment they will be busy adjusting them; and the last day will be the busiest of all, because then they have to have the glasses and the mirrors polished to the last degree. They have to have the lenses in place and focussed upon this spot before the event itself takes place.

Now, you are preparing to-night for an event which happens once or twice in a lifetime, and everything will depend upon the instruments which you bring to this experiment. Everything will depend upon it; and therefore to-night fifteen minutes will not be lost if we each put our instrument into the best working order we can. I have spoken of lenses, and that reminds me that

the instrument which we bring to bear upon truth is a compound thing. It consists of many parts. Truth is not a product of the intellect alone; it is a product of the whole nature. The body is engaged in it, and the mind, and the soul.

The body is engaged in it. Of course, a man who has his body run down, or who is dyspeptic, or melancholy, sees everything black, and distorted, and untrue. But I am not going to dwell upon that. Most of you seem in pretty fair working order so far as your bodies are concerned; only it is well to remember that we are to give our bodies a living sacrifice—not a half-dead sacrifice, as some people seem to imagine. There is no virtue in emaciation. I don't know if you have any tendency in that direction in America, but certainly we are in danger of dropping into it now and then in England, and it is just as well to bear in mind our part of the lens—a very compound and delicate lens—with which we have to take in truth.

Then comes a very important part: the intellect—which is one of the most useful servants of truth; and I need not tell you as students, that the intellect will have a great deal to do with your reception of truth at this conference. I was told, sir [turning to Mr. Moody], that it was said at these conferences last year, that a man must crucify his intellect. I venture to contradict the gentleman who made that statement. I am quite sure no such statement could ever have been made in your hearing—that we were to crucify our intellects. We can make no progress without the full use of all the intellectual powers that God has endowed us with.

But more important than either of these is the moral nature—the moral and spiritual nature. Some of you remember a sermon of Robertson of Brighton, entitled "Obedience the Organ of Spiritual Knowledge." A

very startling title!—"Obedience the Organ of Spiritual Knowledge." The Pharisees asked about Christ: "How knoweth this man letters, never having learned?" How knoweth this man, never having learned? The organ of knowledge is not nearly so much mind, as the organ that Christ used, namely, obedience; and that was the organ which He Himself insisted upon when He said. "He that willeth to do His will shall know of the doctrine whether it be of God." You have all noticed, of course, that the words there in the original are: "If any man will to do His will, he shall know of the doctrine." It doesn't read, "If any man do His will," which no man can do perfectly; but if any man be simply willing to do His will—if he has an absolutely undivided mind about it—that man will know what truth is and know what falsehood is; a stranger will he not follow. And that is by far the best source of spiritual knowledge on every account—obedience to God—absolute sincerity and loyalty in following Christ. "If any man do His will he shall know"—a very remarkable association of knowledge, a thing which is usually considered quite intellectual, with obedience, which is moral and spiritual.

But even although we use all these three different parts of the instrument, we have not at all yet got at the complete method of learning. There is a little preliminary that the astronomer has to do before he can make his observation. He has to take the cap off his telescope. Many a man thinks he is looking at truth when he is only looking at the cap. Many a time I have looked down my microscope and thought I was looking at the diatom for which I had long been searching, and found I had simply been looking at a speck of dust upon the lens itself. Many a man thinks he is looking at truth when he is only looking at the spectacles he has

put on to see it with. He is looking at his own spectacles. Now, the common spectacles that a man puts on—I suppose the creed in which he has been brought up—if a man looks at that, let him remember that he is not looking at truth : he is looking at his own spectacles. There is no more important lesson that we have to carry with us through this conference than that truth is not to be found in what I have been taught. That is not truth. Truth is not what I have been taught. If it were so, that would apply to the Mormon, it would apply to the Brahmin, it would apply to the Buddhist. Truth would be to everybody just what he had been taught. Therefore let us dismiss from our minds the predisposition to regard that which we have been brought up in as being necessarily the truth. I must say it is very hard to shake oneself free altogether from that. I suppose it is impossible. But you quite see the reasonableness of giving up that as your view of truth when you come to apply it all around. If that were the definition of truth, truth would be just what one's parents were—it would be a thing of hereditary transmission, and not a thing absolute in itself. Now, let me venture to ask you to take that cap off. Take that cap off now, and make up your minds you are going to look at truth naked—in its reality as it is, not as it is reflected through other minds, or through any theology, however venerable. Here, as we meet as a formative school of theology for a week or a fortnight, we must look at things for ourselves.

Then, there is one other thing I think we must be careful about, and that is besides having the cap off, and having all the lenses clean and in position—to have the instrument rightly focussed. Everything may be right, and yet when you go and look at the object, you see things altogether falsely. Yo see things not only

blurred, but you see things out of proportion. And there is nothing more important we have to bear in mind in running our eye over successive theological truths, or religious truths, than that there is a proportion in those truths, and that we must see them in their proportion, or we see them falsely. A man may take a dollar or a half-dollar and hold it to his eye so closely that he will hide the sun from him. Or he may so focus his telescope that a fly or a boulder may be as large as a mountain. A man may come to this conference with a certain doctrine, held very intensely—a doctrine which has been looming upon his horizon for the last six months, let us say, and which has thrown everything else out of proportion, it has become so big itself. Now, let us beware of distortion in the arrangement of the religious truths which we hold. It is almost impossible to get things in their true proportion and symmetry, but this is the thing we must be constantly aiming at. We are told in the Bible to "add to your faith virtue, and to virtue knowledge, and to knowledge balance," as the word literally means—*balance.* It is a word taken from the orchestra, where all the parts—the sopranos, the basses, the altos, and the tenors, and all the rest of them —must be regulated. If you have too much of the bass, or too much of the soprano, there is want of harmony. That is what I mean by the want of proper focus—by the want of proper balance—in the truths which we all hold. It will never do to exaggerate one truth at the expense of another, and a truth may be turned into a false hood very, very easily, by simply being either too much enlarged or too much diminished. I once heard of some blind men who were taken to see a menagerie. They had gone around the animals, and four of them were allowed to touch an elephant as they went past. They were discussing afterward what kind of a creature the

elephant was. One man, who had touched its tail, said the elephant was like a rope. Another of the blind men, who had touched its hind limb, said, "No such thing! the elephant is like the trunk of a tree." Another, who had felt its sides, said, "That is all rubbish. An elephant is a thing like a wall." And the fourth, who had felt its ear, said that an elephant was like none of those things; it was like a leather bag. Now, men look at truth at different bits of it, and they see different things of course, and they are very apt to imagine that the thing which they have seen is the whole affair —the whole thing. In reality, we can only see a very little bit at a time; and we must, I think, learn to believe that other men can see bits of truth as well as ourselves. Your views are just what you see with your own eyes; and my views are just what I see; and what I see depends on just where I stand, and what you see depends on just where you stand; and truth is very much bigger than an elephant, and we are very much blinder than any of those blind men as we come to look at it.

Now, I am not going to say any more. I simply want to direct your minds to this subject at the beginning, that we may not miss the chances that are going here. Christ has made us aware that it is quite possible for a man to have ears and hear nothing, and to have eyes and see not. One of the disciples saw a great deal of Christ, and he never knew Him. "Have I been so long time with you, Philip, and yet hast thou not known me?" "He that hath seen me hath seen the Father also." Philip had never seen Him. He had been looking at his own spectacles, perhaps, or at something else, and had never seen Him. If the instrument had been in order, he would have seen Christ. And I would just add this one thing more: The test of value of the dif-

ferent verities of truth depends upon one thing: whether they have or have not a sanctifying power. That is another remarkable association in the mind of Christ—of sanctification with truth—thinking and holiness—not to be found in any of the sciences or in any of the philosophies. It is peculiar to the Bible. Christ said: "Sanctify them by Thy truth. Thy Word is truth.' Now, gentlemen, the value of any question—the value of any theological question—depends upon whether it has a sanctifying influence. If it has not, don't bother about it. Don't let it disturb your minds until you have exhausted all truths that have sanctification within them. If a truth makes a man a better man, then let him focus his instrument upon it and get all the acquaintance with it he can. If it is the profane babbling of science, falsely so called, or anything that has an injurious effect upon the moral and spiritual nature of a man, it is better let alone. And above all, let us remember to hold the truth in love. That is the most sanctifying influence of all. And if we can carry away from this conference the mere lessons of toleration, and leave behind us our censoriousness, and criticalness, and harsh judgments upon one another, and excommunicating of everybody except those who think exactly as we do, the time we shall spend here will not be the least useful part of our lives.

CHAPTER IV.

DEALING WITH DOUBT.

Address by Prof. Drummond—Man a Born Questioner—The World a Riddle—Religious Truths Doubtable—Propriety of Humility and Toleration—Two Ways of Treating Doubt Contrasted—Difference between Doubt and Unbelief—A Demand for Facts—Vulnerable Religion—Unsolved Problems to be Shelved—The Duty of To-day—Reward of Obedience.

THERE is a subject which has not yet been touched upon at this conference, and which I think we as workers amongst young men cannot afford to keep out of sight—I mean the subject of "Doubt." We are forced to face that subject. We have no choice. I would rather let it alone; but every day of my life I meet men who doubt, and I am quite sure that most of you have innumerable interviews every year with men who raise skeptical difficulties about religion. Now, it becomes a matter of great practical importance that we should know how to deal wisely with these men. Upon the whole, I think these are the best men in the country. I speak of my own country. I speak of the universities with which I am familiar, and I say that the men who are perplexed—the men who come to you with serious and honest difficulties—are the best men. They are men of intellectual honesty, and cannot allow themselves to be put to rest by words, or phrases, or traditions, or theologies, but who must get to the bottom of things for themselves. And if I am not mistaken, Christ was very fond of these men. The outsiders always interested Him, and touched Him. The orthodox people—

the Pharisees—He was much less interested in. He went with publicans and sinners—with people who were in revolt against the respectability, intellectual and religious, of the day. And following Him, we are entitled to give sympathetic consideration to those whom He loved and took trouble with.

First, let me speak for a moment or two about the origin of doubt. In the first place, we are born questioners. Look at the wonderment of a little child in its eyes before it can speak. The child's great word when it begins to speak is, "why?" Every child is full of every kind of question, about every kind of thing that moves, and shines, and changes, in the little world in which it lives. That is the incipient doubt in the nature of man. Respect doubt for its origin. It is an inevitable thing. It is not a thing to be crushed. It is a part of man as God made him. Heresy is truth in the making, and doubt is the prelude of knowledge.

Secondly: The world is a Sphinx. It is a vast riddle—an unfathomable mystery; and on every side there is temptation to questioning. In every leaf, in every cell of every leaf, there are a hundred problems. There are ten good years of a man's life in investigating what is in a leaf, and there are five good years more in investigating the things that are in the things that are in the leaf. God has planned the world to incite men to intellectual activity.

Thirdly: The instrument with which we attempt to investigate truth is impaired. Some say it fell, and the glass is broken. Some say prejudice, heredity, or sin, have spoiled its sight, and have blinded our eyes and deadened our ears. In any case the instruments with which we work upon truth, even in the strongest men, are feeble and inadequate to their tremendous task.

And in the fourth place, all religious truths are doubt-

able. There is no absolute proof for any one of them. Even that fundamental truth—the existence of a God—no man can prove by reason. The ordinary proof for the existence of God involves either an assumption, argument in a circle, or a contradiction. The impression of God is kept up by experience; not by logic. And hence, when the experimental religion of a man, of a community, or of a nation, wanes, religion wanes—their idea of God grows indistinct, and that man, community or nation becomes infidel. Bear in mind, then, that all religious truths are doubtable—even those which we hold most strongly.

What does this brief account of the origin of doubt teach us? It teaches us great intellectual humility. It teaches us sympathy and toleration with all men who venture upon the ocean of truth to find out a path through it for themselves. Do you sometimes feel yourself thinking unkind things about your fellow-students who have intellectual difficulty? I know how hard it is always to feel sympathy and toleration for them; but we must address ourselves to that most carefully and most religiously. If my brother is short-sighted I must not abuse him or speak against him; I must pity him, and if possible try to improve his sight or to make things that he is to look at so bright that he cannot help seeing. But never let us think evil of men who do not see as we do. From the bottom of our hearts let us pity them, and let us take them by the hand and spend time and thought over them, and try to lead them to the true light.

What has been the Church's treatment of doubt in the past? It has been very simple. "There is a heretic. Burn him!" That is all. "There is a man who has gone off the road. Bring him back and torture him!" We have got past that physically; have we got past it

morally? What does the modern Church say to a man who is skeptical? Not "Burn him!" but "Brand him!" "Brand him!—call him a bad name." And in many countries at the present time, a man who is branded as a heretic is despised, tabooed, and put out of religious society, much more than if he had gone wrong in morals. I think I am speaking within the facts when I say that a man who is unsound is looked upon in many communities with more suspicion and with more pious horror than a man who now and then gets drunk. "Burn him!" "Brand him!" "Excommunicate him!" That has been the Church's treatment of doubt, and that is perhaps to some extent the treatment which we ourselves are inclined to give to the men who cannot see the truths of Christianity as we see them. Contrast Christ's treatment of doubt. I have spoken already of His strange partiality for the outsiders—for the scattered heretics up and down the country; of the care with which He loved to deal with them, and of the respect in which He held their intellectual difficulties. Christ never failed to distinguish between doubt and unbelief. Doubt is *can't believe;* unbelief is *won't believe.* Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness. Loving darkness rather than light—that is what Christ attacked, and attacked unsparingly. But for the intellectual questioning of Thomas, and Philip, and Nicodemus, and the many others who came to Him to have their great problems solved, He was respectful and generous and tolerant.

And how did He meet their doubts? The Church, as I have said, says, "Brand him!" Christ said, "Teach him." He destroyed by fulfilling. When Thomas came to Him and denied His very resurrection, and stood before Him waiting for the scathing words and lashing for his unbelief, they never came. They never came.

Christ gave him facts—facts. No man can go around facts. Christ said, "Behold my hands and my feet." The great god of science at the present time is a fact. It works with facts. Its cry is, "Give me facts." Found anything you like upon facts and we will believe it. The spirit of Christ was the scientific spirit. He founded His religion upon facts; and He asked all men to found their religion upon facts. Now, gentlemen, get up the facts of Christianity, and take men to the facts. Theologies—and I am not speaking disrespectfully of theology; theology is as scientific a thing as any other science of facts—but theologies are human versions of Divine truths, and hence the varieties of the versions, and the inconsistencies of them. I would allow a man to select whichever version of this truth he liked *afterwards;* but I would ask him to begin with no version, but go back to the facts and base his Christian life upon that. That is the great lesson of the New Testament way of looking at doubt—of Christ's treatment of doubt. It is not "Brand him!"—but lovingly, wisely, and tenderly to teach him. Faith is never opposed to reason in the New Testament; it is opposed to sight. You will find that a principle worth thinking over. *Faith is never opposed to reason in the New Testament, but to sight.*

Well, now; with these principles in mind as to the origin of doubt, and as to Christ's treatment of it, how are we ourselves to deal with our fellow-students who are in intellectual difficulty? In the first place, I think we must make all the concessions to them that we conscientiously can. When a doubter first encounters you he pours out a deluge of abuse of churches, and ministers, and creeds, and Christians. Nine-tenths of what he says is probably true. Make concessions. Agree with him. It does him good to unburden himself of these things. He has been cherishing them for years

—laying them up against Christians, against the Church, and against Christianity; and now he is startled to find the first Christian with whom he has talked over the thing almost entirely agrees with him. We are, of course, not responsible for everything that is said in the name of Christianity; but a man does not give up medicine because there are quack doctors, and no man has a right to give up his Christianity because there are spurious or inconsistent Christians. Then, as I already said, creeds are human versions of Divine truths; and we do not ask a man to accept all the creeds, any more than we ask him to accept all the Christians. We ask him to accept Christ, and the facts about Christ, and the words of Christ. But you will find the battle is half won when you have endorsed the man's objections, and possibly added a great many more to the charges which he has against ourselves. These men, gentlemen, are in revolt against the kind of religion which we exhibit to the world—against the cant that is taught in the name of Christianity. And if the men that have never seen the real thing—if you could show them that, they would receive it as eagerly as you do. They are merely in revolt against the imperfections and inconsistencies of those who represent Christ to the world.

Second: Beg them to set aside, by an act of will, all unsolved problems: such as the problem of the origin of evil, the problem of the Trinity, the problem of the relation of human will and predestination, and so on—problems which have been investigated for thousands of years without result—ask them to set those problems aside as insoluble in the meantime, just as a man who is studying mathematics may be asked to set aside the problem of squaring the circle. Let him go on with what can be done, and what has been done, and leave

out of sight the impossible. You will find that will relieve the skeptic's mind of a great deal of unnecessary cargo that has been in his way.

Thirdly: Talking about difficulties, as a rule, only aggravates them. Entire satisfaction to the intellect is unattainable about any of the greater problems, and if you try to get to the bottom of them by argument, there is no bottom there; and therefore you make the matter worse. But I would say what is known, and what can be honestly and philosophically and scientifically said about one or two of the difficulties that the doubter raises, just to show him that you can do it—to show him that you are not a fool—that you are not merely groping in the dark yourself, but you have found whatever basis is possible. But I would not go around all the doctrines. I would simply do that with one or two; because the moment you cut off one, a hundred other heads will grow in its place. It would be a pity if all these problems could be solved. The joy of the intellectual life would be largely gone. I would not rob a man of his problems, nor would I have another man rob me of my problems. They are the delight of life, and the whole intellectual world would be stale and unprofitable if we knew everything.

Fourthly—and this is the great point: Turn away from the reason, and go into the man's moral life. I don't mean, go into his moral life and see if the man is living in conscious sin, which is the great blinder of the eyes—I am speaking now of honest doubt; but open a new door into the practical side of the man's nature. Entreat him not to postpone life and his life's usefulness until he has settled the problems of the universe. Tell him those problems will never all be settled; that his life will be done before he has begun to settle them; and ask him what he is doing with his life meantime. Charge

him with wasting his life and his usefulness; and invite him to deal with the moral and practical difficulties of the world, and leave the intellectual difficulties as he goes along. To spend time upon these is proving the less important before the more important; and, as the French say, "The good is the enemy of the best." It is a good thing to think; it is a better thing to work—it is a better thing to do good. And you have him there, you see. He can't get beyond that. You have to tell him, in fact, that there are two organs of knowledge: the one reason, the other obedience. And now tell him, as he has tried the first and found the little in it, just for a moment or two to join you in trying the second. And when he asks whom he is to obey, you tell him there is but One, and lead him to the great historical figure who calls all men to Him: the one perfect life—the one Saviour of mankind—the one Light of the world. Ask him to begin to obey Christ; and, doing His will, he shall know of the doctrine whether it be of God.

That, I think, is about the only thing you can do with a man: to get him into practical contact with the needs of the world, and to let him lose his intellectual difficulties meantime. Don't ask him to give them up altogether. Tell him to solve them afterward one by one if he can, but meantime to give his life to Christ and his time to the kingdom of God. And, you see, you fetch him completely around when you do that. You have taken him away from the false side of his nature, and to the practical and moral side of his nature; and for the first time in his life, perhaps, he puts things in their true place. He puts his nature in the relations in which it ought to be, and he then only begins to live. And by obedience—by obedience—he will soon become a learner and pupil for himself, and Christ will teach him things, and he will find whatever problems are solv-

able gradually solved as he goes along the path of practical duty.

Now, gentlemen, let me just, in closing, give you a couple of instances of how to deal with specific points. The commonest thing that we hear said nowadays by young men is, "What about evolution? How am I to reconcile my religion, or any religion, with the doctrine of evolution?" That upsets more men than perhaps anything else at the present hour. How would you deal with it? I would say to a man that Christianity is the further evolution. I don't know any better definition than that. It is the further evolution—the higher evolution. I don't start with him to attack evolution. I don't start with him to defend it. I destroy by fulfilling it. I take him at his own terms. He says evolution is that which pushes the man on from the simple to the complex, from the lower to the higher. Very well; that is what Christianity does. It pushes the man farther on. It takes him where nature has left him, and carries him on to heights which on the plane of nature he could never reach. That is evolution. "Lead me to the Rock that is higher than I." That is evolution. It is the development of the whole man in the highest directions—the drawing out of his spiritual being. Show an evolutionist that, and you have taken the wind out of his sails. "I came not to destroy." Don't destroy his doctrine—perhaps you can't—but fulfil it. Put a larger meaning into it.

The other instance—the next commonest question perhaps—is the question of miracles. It is impossible, of course, to discuss that now—miracles; but that question is thrown at my head every second day: "What do you say to a man when he says to you, 'Why do you believe in miracles?'" I say, "Because I have seen them." He says, "When?" I say, "Yesterday." He says, "Where?"

"Down such-and-such a street I saw a man who was a drunkard redeemed by the power of an unseen Christ and saved from sin. That is a miracle." The best apologetic for Christianity is a Christian. That is a fact which the man cannot get over. There are fifty other arguments for miracles, but none so good as that you have seen them. Perhaps you are one yourself. But take you a man and show him a miracle with his own eyes. Then he will believe.

CHAPTER V.

PRIMITIVE ORTHODOXY.

Address by Prof. L. D. Townsend, of Boston University—Historical Account of Successive Attempts to Modify Christian Doctrines—Nineteen Centuries of Failure—Triumphs of the Evangelical Faith—The World's Panacea To-day—A Marine Parable—The Liberal Ship and the Orthodox Ship.

At the present time, and in all religious denominations, there are those who think, in all sincerity, that certain phases of the Gospel should be modified to suit popular taste; and that the time has fully come, as the saying is, to re-state the old creeds of Christendom. There is as yet, it is true, no general agreement as to just how sweeping the changes shall be. The opinion of one is that the doctrines of an inspired Bible, of the resurrection of the dead, of the vicarious atonement, should each be modified; the opinion of another is that the doctrine of future and endless punishment should no longer be urged as a motive to lead men to Christ. There are those, too, who think it possible that there may be a future probation for those who have had no probation in this life, and possibly a future probation for all. In point of fact, there would not be much left, excepting odds and ends, if all these different claimants for change and modification were allowed each to expurgate from Christianity what he thinks proper.

Now the men proposing these various changes in Christian belief are honest, earnest, intelligent, and whatever else there may be of excellence in Christian

character, it must be admitted, belongs to them as well as to others. Perhaps among the best of our acquaintances are those who, should they break their silence, would ask these questions: "May it not be as well for us to admit that Christ was a very good man, without claiming for Him supreme divinity?" "May it not be enough to say that evangelical Christianity will last for a time, and then, like all other things, pass away?" "Are we sure we are right, while maintaining the old views of resurrection, of inspiration, of a final judgment, of endless punishment, of no probation after death, and will not our mortification be less, in case of final defeat, provided we concede extreme grounds, occupy a middle position, and avoid thereby all controversy?"

With the kindest feelings toward all, and with malice toward none, I am sure we can look calmly at a few historic facts bearing upon these problems. And in the first place, it is well to note that a plea for the modification of Christian doctrines is no new thing among men. In the first century the members of the Corinthian church greatly desired and clamored for an easier state of doctrinal affairs, and it required all the earnestness and energy of the Apostle Paul to control that tendency to drift from the moorings that already had been established. You need not look beyond that church at Corinth to find a larger proportion of nominal Christians who held to liberal constructions than can now be found in any evangelical church in New England. Nor can you find any modern church where morality is at such a deplorably low ebb as it was in that Corinthian community. That church at Corinth will remain forever a striking example of the coincidence of lax morality and liberalistic belief.

But passing down from Apostolic times, we discover that during the period extending from 90 to 320 there

were several efforts to re-state Christianity. Especially noteworthy was the attempt of Origen, who was an honest man, a great man, and the most learned one among the Church fathers. It is a fair inference that he confidently expected to establish the doctrine, not only of a future, but of an endless probation. Yet, notwithstanding his learning, eloquence, and influence, the mass of Christian people saw plainly enough that Christ's words and the words of the Apostles could not allow of any such interpretation. And Origen's views of an endless probation died with him. At least, they had no influence with the great body of Christian people.

It was during this same period that other distinguished men attempted various modifications. For instance, Clement, of Alexandria, made the teaching and example of Christ of more importance in the work of redemption than His death and suffering. It looked for a time as though there would be a reconstruction of Christianity. But Clement had not been long dead before scarcely any one opposed the more primitive and Apostolic view, namely, that the death and blood of Christ in human redemption are of pre-eminent significance.

Likewise during the second period, extending from 320 to 726, there were occasional waverings in belief. Gregory, who was a noted churchman, may be taken as representative of one phase of the progressive orthodoxy of those times. He appears to have been confident of the establishment of the doctrine that good is ultimately to succeed all evil. His voice and his pen were employed in the defence of that opinion. But his efforts, like those of Origen and Clement, were unavailing; they failed because Christian people felt, that upon the words of Christ and upon those of the Apostles, no such doctrine as the final dismissal of evil from the universe and

the ultimate happiness of all could possibly be established.

The era following Leo I., also in the times just preceding the Reformation under Luther and a century after the Reformation, and again in the time of Hobbes, which was "the age of the trifling head and corrupted heart," were periods of reaction and of break-ups in beliefs. During these different periods, the fundamental doctrines of Christianity were sneered at, and there seemed to be none who cared to do them reverence. But in each instance, men after a time became sick of their non belief. They craved something upon which their troubled souls could rest, and, as if in response to this longing, the Spirit of God came and fanned the pallid face of the Church into the glow of original health, and the Gospel, with all its primitive doctrines, clad anew in all the splendid form and power of truth, emerged from those seas of darkness and graced again the world with its cheerful and marvellous life. They were the fundamental Church doctrines, since recognized as our evangelical belief, that the hearts of men longed for, and when they were announced and embraced, men were satisfied.

Allow me to call attention to one other period, that extending from 1700 to 1740, which witnessed another season of general lapsing from primitive Christian life and doctrine into unbelief and immorality. The deadness existing in the Established Church of England is commented upon by all historians of that period. The fundamental doctrines of the Church were hardly thought of. The Church became a scene of heartless ceremonies, and its religion had nothing in it to cheer the people in their sorrow, or to inspire them to purity or holiness. In a word, drinking, gambling, cock-fighting, balls, and every species of popular vice received the patronage of

the Church and the clergy. Future probation and universal salvation were the good cheer for the people of those times.

Nor were religious affairs in any better condition at that time in the United States than they were in Great Britain. As early as 1710, church discipline seems to have been at an end; none were excluded from the Lord's table, unconverted men were ordained for the ministry, and in general, the difference between the Church and the world had well-nigh vanished. There was then no rigorous doctrinal preaching. Says Mr. Tracy, in speaking of that period: "Such had been the downward progress in New England, that the difference between the Church and the world was vanishing away. Church discipline was neglected, and the growing laxness of morals was invading all the churches. And yet, never, perhaps, had the expectation of reaching heaven at last been more general or more confident. The young were abandoning themselves to frivolity and to amusements of dangerous tendency." The ancient doctrines of the Church were unthought of, the foundations of Gospel faith were loosened, skeptics were triumphant, and Christianity seemed doomed. But the people were not satisfied to remain long in that condition. They became tired of a corrupt and creedless Church; they hungered for something that would satisfy.

The two Wesleys, Whitefield, Fletcher, and others were moved upon and commenced to preach the primitive doctrines of Christianity; men's hearts quickly responded to the preaching; they smote upon their breasts, and asked what they should do to be saved. The mining and manufacturing districts of Great Britain had never experienced any such religious movement. John Newton relates that in one week George Whitefield received not fewer than a thousand letters from persons

distressed in their consciences in view of their sins. "Then it was that dukes and duchesses bowed before the cross; and such men as Chesterfield and Bolingbroke, Mr. Pitt and Lord North, the Duke of Grafton, and Mr. Fox, and Garrick, and the flower of English aristocracy, withered under the burning rays of the tabernacle," and the English Church was born again. This renovation, bear in mind, was not in consequence of liberal views of any kind. It was not an advanced orthodoxy, or a progressive orthodoxy, but was primitive and historic orthodoxy, that then stirred into religious life every community in Great Britain. "The Bible is the Word of God and is inspired"; "Man is a sinner"; "Christ through His death and suffering is the only Saviour from endless death," were the doctrines preached on the threshold of that great and grand revival. The movement and results were much the same in America as in England. Certain creatures felt that they must announce anew the neglected doctrines of the Gospel. Prominent among these men was Jonathan Edwards, who, though ridiculed and opposed by persons in the Church as well as out if it, preached a series of sermons on "Justification by Faith Alone." These sermons were followed by others upon "Endless Punishment," "God's Sovereignty," and "Man's Helplessness." This series was hardly finished before there were signal displays of Divine power which surprised others no more than they did Edwards himself.

"The Spirit of God," he says, "begun extraordinarily to set in, and wonderfully to work among us; and there were very suddenly, one after another, those who were wrought upon in a very remarkable manner. At length, all other talk but about spiritual and eternal things was thrown by. . . . . There was scarcely a person in all the town, old or young, left unconcerned about the things

of the eternal world." And again, there was a most decided and a most pronounced return to the fundamental doctrines of the Gospel of Christ, and men may say what they please to the contrary, there never yet has been in Christian lands a revival of religion or an improvement in a Christian nation's morals, except in connection with the preaching of evangelical Christianity as defended by the Church of Christ through the ages. Judging historically, I should no more expect a sweeping revival of religion through a modification of what is known of primitive orthodoxy, than I should expect men can satisfy their hunger by eating, or by trying to eat stones instead of bread. There is no doubt that it can be shown historically, though I hesitate to say it, that a hypocrite preaching a sound theology, is surer of a revival in religion and morals than is a really good man who preaches an unsound theology.

But let us continue the historic thread a moment longer. Dr. Ballou, and certain other clergymen who sympathized with him, contended in 1795 that Christianity in America needed re-statement. Universalism was the result, its advocates confidently predicting the speedy and final overthrow of the worn-out creeds of Christendom. Dr. Channing and a few fellow-laborers, twenty years later, thought that another re-statement was needed. Their followers caused a split in Congregationalism, confiscated a large amount of church and school property, and clearly saw, as they thought, the speedy and final burial of the moss-grown doctrines of the Gospel. But somehow those doctrines have survived. And I speak what you all know, and I speak it in all kindness, that the progressive views of Drs. Ballou and Channing have utterly failed in accomplishing what was expected and intended.

During these various periods of religious departures

and declensions, unbelievers have made all sorts of threats and predictions. As early as the fourth century, Diocletian and Galerius, thinking the last days of Christianity had come, symbolized it on their medals as a strangled hydra with the haughty inscription: "Deleta Christiana Religione." In 1740 David Hume confidently predicted the downfall of Christianity in the 19th century. About the same time Voltaire asserted with great assurance that, though it had taken twelve men to plant Christianity, his single arm should root it out. Later, Thomas Paine boasted that he had cut down every tree in the garden of Paradise. And in 1840 Mr. Parker publicly declared that he would traverse New England in all directions, that his voice should be heard in city and village, and that unless there was something more in the popular theology than he dreamed of, he would demolish it to the foundations. But he did not demolish it, and the history of the 28th Congregational Society of Boston, organized by Mr. Parker, whose successors were Mr. Wasson, Mr. Longfellow, and Mr. Alger, is a fair representation of the history and failure of attempts to modify any of the fundamental doctrines of the Christian Church. The more radical the movements, the more sudden the deaths. Conservative departures die slowly—with lingering deaths—but they die. These men, intelligent and educated as they certainly were, might as well have contended against the advancement of the human race, or the majestic providence of God. All that any of these so-called reformers have accomplished since the second century has not shaken one single truth of Christianity, as originally set forth by our Lord and His disciples. The results of their efforts in every instance have been strikingly uniform. They have glared for a time, then glimmered, and then at length have disappeared in the surrounding

darkness. As factors in the world's redemption, they have had the most insignificant influence, while the primitive faith of the Church, notwithstanding its occasional lapses, has continued to gather men to its bosom, inspiring and comforting them with consolations that the world cannot give.

Now, in view of what has taken place, we may confidently say that if Apostolic Christianity were to die it would have died long ago. It has had many good chances to die—better chances than it will ever have again. It would have been bound to the stake with the early martyrs, have expired in their ashes and have been entombed in the graves of her first and last apostles. But "all true work," as Carlyle has said, "hang the author of it on what gibbet you like, must and will accomplish itself."

But some one asks if there has not been a decline in evangelical Christianity in the present century. Well, let us see. In the last forty-two years in the United States, the numbers of evangelical churches have increased eight millions, while the churches denying evangelical teaching have decreased sixty-four in membership. This increase of eight millions of evangelical Christianity in forty-two years in the United States, and this decrease of sixty-four in anti-evangelical churches in the same time, would seem to confirm the opinion, which the trend of all history also confirms, that the religious truths which satisfy the hunger of human souls are to be found nowhere except in our evangelical communion. What else, indeed, could be expected? Evangelical or essential Christianity is the interpretation which the general Christian consciousness for 1800 years, under the illumination of the Holy Spirit, has put upon the words of the prophets, and the words of our Lord

and His Apostles. Bold must be the man who contradicts such interpretation.

And yet we may presume that in the future, as in the past, there will be efforts to modify historic Christianity. Men will forget the progressive movements of Clement, of Origen, of Gregory, of Dr. Ballou, of Dr. Channing, of Mr. Parker, and will propose another re-statement. The minds of many may for a time be unsettled, and the primitive evangelical faith may pause during its sublime advance, but not because the end of its journey is reached. This ancient faith, as interpreted by Christian consciousness, stands not in the breath of a given generation. It moves on, independent of accidents, incidents, of anything historic or transitory. Judged historically, it will witness the consummation of human history.

I am not unmindful of the existing feeling that because a thing has been a long time among us, it is outgrown and should be given up. The reasoning in regard to evangelical Christianity is, that it is old, was well enough 500 or 1,000 years ago, but is now superannuated. What can men mean by such assertions? There are certain immutable elements in the primitive Christian faith, as there are in nature, which never have changed, and never can change, and which will never outgrow the passions and loves of the human soul. The beauty of a mild sunset, the sublimity of a midnight heaven, the dazzle of lightnings playing across the sky, the repose and beauty of a lily clad in raiment surpassing that of any present or future Solomon in all his glory, will not be outgrown, though society should exist in a state of constant progress for 10,000 years.

So also, a system so thoroughly adapted to mankind as is the evangelical system of Christianity; a system which stands out as a kind of "spiritual highland" and

headland for the human race; a system which, the more it is studied and experienced, is the more highly prized, whose path is always the path of peace, knowledge, elevation, emancipation, salvation; a system various in manner, flexible in its circumstantials, while most flexible in its essence; full of strength for the weak, of consolation for the sorrowful, of hope for the discouraged, of stimulus for the sluggish, of defence for the defenceless, of authority for the many, of terror for the bad, of reward for the good, of pardon for the penitent; a system which can satisfy all the desires that human want awakens, which can enter all dark places and leave them full of light by conquering despair and instituting its wonderful miracles of renovation; a system that can convert dens of thieves into bethels of the Holy Ghost, and which can cast out its legion of devils, and say to wretches, whose brains have been in a perpetual "craze," and whose hearts have been "filled with all sorts of villainies," "Peace, be still"; a system which can stand by the bedside of the dying, quell every misgiving, wipe away the death-sweat, and leave the brow calm and serene as heaven—a system which can perfect the individual, bless the family, correct and purify society, and civilize the world; which can, in fine, do everything it promises to do, and promises to do everything essential to human happiness, here and hereafter—such a system has the unencumbered guarantee of all times. Its foundations are impregnable. Its fortified home is in the wants and depths of human souls. And human nature, in its better moments and conditions, will support and endow it with her last dollar and her last strength.

Therefore, let this sublime system alone, except to embrace it, seems to be the stern voice of the ages to the Church of the nineteenth century. What Christianity needs to-day is not a re-statement, but men and churches

who will live up to it just as it is, without the slightest re-statement, and when this is done we shall not be far from seeing on this earth a state of society which will need no improvement. Why does the world listen to the story of the Cross? The reason is that God has so builded man that there is a place in his heart which nothing but the Cross of Christ can fill. Therefore, if you present the Cross of Christ and the kindred doctrines (for they are all united in one arch), men will listen, in heathen as well as in Christian lands. The author of Christianity is the author of the human heart; they must fit each other.

It was proved in Boston the past winter, during the services of Mr. Jones and Mr. Small, as it has been repeatedly proved in the great cities East and West, at home and abroad, during the services of the organizer of this convention, that men will throng, as nowhere else, to those places where the Gospel is preached in a plain, honest way, and where the "blood of Christ," and the words "judgment" and "hell" are restored to the pulpit. And, young gentlemen, if in either the home or the foreign field you yield to the temptation to feed men upon anything except the Gospel of Christ, as interpreted through the ages by the general Christian consciousness, it will be the mistake of your lifetime.

Our last word is a parable. A voyage around the world is planned. Two ships are in the offings of the harbor. Each one is recommended by those who have a personal interest in them and a personal interest in us. We are invited on board to examine, inquire, and decide for ourselves. The first ship is under the command of an advanced theologian. He believes in progressiveness, in the Apostle John rather than in Paul, and in the preaching of smooth things. His greetings are cordial and polite. His ship appears to be in the completest trim,

and it appears unnecessary to visit the other ship in the harbor. Still, for some reason, unaccountable perhaps, you decide to go on board the second ship. You find her under the command of an old-school Christian. He believes in an inspired Bible, salvation through the blood of Christ, in life and death everlasting. As you reach the deck, he is pleased to greet you, but has no succession of smiles like those upon the face of the liberal captain. Often he seems sober, sometimes depressed. It was David Hume who said, "I have never long been in company with a clergyman without discovering a sad expression stealing over his face." Under the circumstances, that was a compliment to clergymen, though intended as a criticism.

This second ship is less inviting than was the first. Outside there is no varnish; the cordage and canvas look as though they had seen more than one voyage and had encountered more than one storm. The men on board have no gloves on their hands, or rings on their fingers, and their faces look as though they were made of copper. There is no tapestry and no lace. You look down into the forecastle: it is not over and above inviting, for there are in it the poor, the sick, the lame, the blind, the emigrant. You look down into the hold, and you miss the odor of lavender which you breathed on board the other ship, and you say, "This is enough," and back to the other ship you go—the chloroform and lavender ship. You are on the point of saying to the captain, "I will take passage with you, sir," but for some reason you hesitate. Why, you can hardly tell. During this hesitation the wind is freshening from the east. Soon there comes in a swell from the sea. It strikes the ship quartering, and she appears to have faulty joints, with nothing firm about her. The seams open and grin at you like skeletons; the pumps are put to work. And you say

to the captain, "What does this mean?" "Oh," he replies, "this is nothing." "But, ought a seaworthy ship like this shake under these seas?" "Oh, yes, this is nothing. We're all right." "Captain, how many times did you say this ship had been round the world?" "Round the world! Oh, she's never been round the world. She's hardly finished yet." "Well, then, are you perfectly sure she can double Cape Horn in a gale of wind and in a snow-squall?" "Oh, yes, there is no trouble. The stories about doubling Cape Horn are all exaggerated; the difficulties are imaginary; you can go round Cape Horn just as well as you can go round Cape Cod when the wind is nor' by nor'west, if you only think so." And when the captain has said this, you still think there is some danger in doubling Cape Horn. And there is, not far off, a rough, bold cape which we must all double some day or some night.

At the risk of being thought fickle, you ask to be rowed back to the orthodox ship. The wind has increased meanwhile, and quite a sea rolling into the harbor. You are on board. A swell strikes her; another, and another strike her. But they seem, under her stalwart bows, nothing but gentle thuds; not a chair tips, not a dish slides from its fastenings; with that heavy anchor, and that big, rough, unpolished, rusty iron cable, reaching down into the heart of the sea, the staunch ship does not seem to mind at all the thump and the thump of the sea swell. The thoughtful and pensive captain, as if by force of habit, has his eye meanwhile upon the rigging and the sky. At length you venture to say: "Captain, this ship seems well built." "Yes, sir." "Has she ever been around the world?' "Yes, sir." "More than once?" "This will be her tenth voyage." "Is there any danger in doubling Cape Horn?' "Danger! You will find out when you double it."

And then the captain is tender and gentle, and says, "My friend, we always dread to double that cape. The seas are often heavy and angry and dark, but you need have no fear, for every plank and every yard of canvas, and every inch of cordage in this ship is made to meet the storms encountered while doubling that cape." My hearers, you are to take passage to-morrow for a voyage around the world. Which shall be the ship?

CHAPTER VI.

STUDY OF THE BIBLE.

Address by Prof. Drummond—Religion Antecedent to the Scriptures—A Very Human Book—Rather a Library than a Book—History of the New Testament—Evidence of the Divine Origin of the Bible—Instances of Growth from Circumstances—Paul and the Thessalonians—The Gospel of Mark—Its Purpose and its Double Authorship—Humility of Peter.

I JUST want to give you a note or two, pretty much by way of refreshing your memories, about the Bible and how to look at it.

First: *The Bible came out of religion, not religion out of the Bible.* The Bible is a product of religion, not a cause of it. The war literature of America which culminated, I suppose, the other day in the publication of President Grant's life, came out of the war; the war did not come out of the literature. And so in the distant past, there flowed among the nations of heathendom a small, warm stream, like the Gulf Stream in the cold Atlantic—a small stream of religion; and now and then at intervals, men, carried along by this stream, uttered themselves in words. The historical books came out of facts; the devotional books came out of experiences; the letters came out of circumstances; and the Gospels came out of all three. That is where the Bible came from. It came out of religion; religion did not come out of the Bible. You see the difference. The religion is not, then, in the writing alone; but in those facts, experiences, circumstances, in the history and development of a people led and taught

by God. And it is not the words that are inspired, so much as the men.

Secondly: These men were authors; they were not pens. Their individuality comes out on every page they wrote. They were different in mental and literary style; in insight; and even the same writer differs at different times. II. Thessalonians, for example, is considerably beneath the level of Romans, and III. John is beneath the level of I. John. A man is not always at his best. These writers did not know they were writing a Bible.

Third: The Bible is not a book; it is *a library*. It consists of sixty-six books. It is a great convenience, but in some respects a great misfortune, that these books have always been bound up together and given out as one book to the world, when they are not; because that has led to endless mistakes in theology and in practical life.

Fourth: These books, which make up this library, written at intervals of hundreds of years, were collected after the last of the writers was dead—long after—by human hands. Where were the books? Take the New Testament. There were four lives of Christ. One was in Rome; one was in Southern Italy; one was in Palestine; one in Asia Minor. There were twenty-one letters. Five were in Greece and Macedonia; five in Asia; one in Rome. The rest were in the pockets of private individuals. Theophilus had Acts. They were collected undesignedly. For example, the letter to the Galatians was written to the Church in Galatia. Somebody would make a copy or two, and put it into the hands of the members of the different churches, and they would find their way not only to the churches in Galatia, but after an interval to nearly all the churches. In those days the Christians scattered up and down through the world, exchanged copies of those letters,

very much as geologists up and down the world exchange specimens of minerals at the present time, or entomologists exchange specimens of butterflies. And after a long time a number of the books began to be pretty well known. In the third century the New Testament consisted of the following books: The four Gospels, Acts, thirteen letters of Paul, 1st John, 1st Peter; and in addition, the Epistles of Barnabas and Hermas. This was not called the New Testament, but the Christian Library. Then these last books were put out. They ceased to be regarded as upon the same level as the others. In the fourth century the canon was closed—that is to say, a list was made up of the books which were to be regarded as canonical. And then long after that they were stitched together and made up into one book—hundreds of years after that. Who made up the complete list? It was never formally made up. The bishops of the different churches would draw up a list each of the books that they thought ought to be put into this Testament. The churches also would give their opinion. Sometimes councils would meet and talk it over—discuss it. Scholars like Jerome would investigate the authenticity of the different documents, and there came to be a general consensus of the churches on the matter. But no formal closing of the canon was ever attempted.

And lastly: All religions have their sacred books, just as the Christians have theirs. Why is it necessary to remind ourselves of that? If you ask a man why he believes such and such a thing, he will tell you, because it is in the Bible. If you ask him, "How do you know the Bible is true?" he will probably reply, "Because it says so." Now, let that man remember that the sacred books of all the other religions make the same claim; and while it is quite enough among ourselves to talk about

a thing being true because it is in the Bible, we come in contact with outsiders, and have to meet the skepticism of the day. We must go far deeper than that. The religious books of the other religions claim to be far more Divine in their origin than do ours. For example, the Mohammedans claim for the Koran—a large section of them at least—that it was uncreated, and that it lay before the throne of God from the beginning of time. They claim it was put into the hands of the angel Gabriel, who brought it down to Mahomet, and dictated it to him, and allowed him at long intervals to have a look at the original book itself—bound with silk and studded with precious stones. That is a claim of much higher Divinity than we claim for our book; and if we simply have to rely upon the Bible's testimony to its own verity, it is for the same reason the Mohammedan would have you believe his book, and the Hindu would have you put your trust in the Védas. That is why our Bible study at these meetings is of such importance. We can get to the bottom of truth in itself, and be able to give a reason for the faith that is in us.

Now, may I give you before I stop, just a couple of examples of how the Bible came out of religion, and not religion out of the Bible. Take one of the letters. Just see how it came out of the circumstances of the time. The first of the letters that was written will do very well as an example. It is the 1st Epistle to the Thessalonians. In the year 52 Paul went to Europe. He spent three Sundays in Thessalonica, created a great disturbance by his preaching, and a riot sprang up, and his life was in danger. He was smuggled out of the city at night—not, however, before having founded a small church. He was unable to go back to Thessalonica, although he tried it two or three times; but he wrote a letter. That is the first letter to the Thessalo-

nians. You see how it sprang out of the circumstances of the time. Take a second example. Let us take one of the lives of Christ. Suppose you take the life recorded by Mark. Now, from internal evidences you can make out quite clearly how it was written, by whom it was written, and to whom it was written. You understand at once it was written to a Roman public. If I were writing a letter to a red Indian I would make it very different from a letter I would write to a European. Now, Mark puts in a number of points which he would not if he had been writing to Greeks. For example, Mark almost never quotes proph ecy. The Romans did not know anything about prophecy. Then, he gives little explanations of Jewish customs. When I was writing home the other day I had to give some little explanations of American customs—for example, Commencement Day. When Mark writes to Rome about things happening farther East, he gives elaborate explanations. Again, Mark is fond of Latin words—writing to the Latins, who could understand them. He talks about "centurion," "prætorium," and others. Then, he always turns Jewish money into Roman money, just as I should say that Mr. Sankey's hymn-book, if I were writing to Europe about it, costs two shillings, instead of fifty cents. Mark, for example, says, "two mites, which make a codrantes." He refers to the coins which the Romans knew. In these ways we find out that the Bible came out of the circumstances and the places and the times in which it was written. Then we can learn where Mark got his information, to a large extent. I wish there were time to go into the details of that. It is an extremely interesting study. I should like to refer you to Godet's "New Testament Studies," where you will get this worked out. Let me just indicate to you how these sources of information

are arrived at—the principal sources of information. There are a number of graphic touches in the book which indicate an eye-witness. Mark himself could not have been the eye-witness; and yet there are a number of graphic touches which show that he got his account from an eye-witness. You will find them, for example, in Mark, iv. 38; x. 50; vi. 31; vii. 34. You will find also graphic touches indicating an ear-witness—as if the voice lingered in the mind of the writer. For example, the retention of Aramaic in v. 41; and in vii. 34—"*Talitha cumi;* Damsel, I say unto thee, arise." He retained the Aramaic words Christ said, as I would say in Scotland, "My wee lassie, rise up." The very words lingered in his ear, and he put them in in the original. Then there are occasional phrases indicating the moral impression produced—v. 15; x. 24; x. 32. Now, Mark himself was not either the eye-witness or ear-witness. There is internal evidence that he got his information from Peter. We know very well that Mark was an intimate friend of Peter's. When Peter came to Mark's house in Jerusalem, after he got out of prison, the very servant knew his voice, so that he must have been well known in the house. Therefore he was a friend of Mark's. The coloring and notes seem to be derived from Peter. There is a sense of wonder and admiration which you find all through the book, very like Peter's way of looking at things—i. 27; i. 33; i. 45; ii. 12; v. 42; and a great many others. But, still more interesting, Mark quotes the words, "Get thee behind Me, Satan," which were said to Peter's shame, but he omits the preceding words said to his honor. Peter had learned to be humble when he was telling Mark about it. He quotes the words, "Get thee behind Me, Satan," but omits the preceding words, said to his honor, "Thou art Peter. On this rock," and so on. Compare Mark viii. 27–33, with

Matthew's account—xvi. 13–23. Mark also omits the fine achievement of Peter—walking on the lake. When Peter was talking to Mark he never said anything about it. Compare vi. 50 with Matthew's account—xiv. 28. And Mark alone records the two warnings given to Peter by the two cock-crowings, making his fall the more inexcusable. See Mark xiv. 30; also the 68th verse and the 72d. Peter did not write the book; we know that, because Peter's style is entirely different. None of the four Gospels have the names of the writers attached to them. We have had to find all these things out. But Mark's Gospel is obviously made up of notes from Peter's evangelistic addresses.

So you see from these simple examples how human a book the Bible is, and how the Divinity in it has worked through human means. The Bible, in fact, has come out of religion; not religion out of the Bible.

CHAPTER VII.

THE INTER-BIBLICAL HISTORY.

Address by the Rev. Dr. John A. Broadus, of Kentucky—Value of Neglected Field of Study—Four Periods: the Persian, the Greek, the Maccabæan, and the Roman—Outlines and Characteristics of Each—Literature of the Jews—The Jewish Alexandrian Philosophy—Did the Jews Generally Expect a Messiah?

CHRISTIANITY is an historical religion. Even the doctrinal and preceptive portions of the Bible are imbedded in history. Nothing can be understood unless it is studied historically. And this is strikingly true of Christianity. The inter-Biblical history is important for various reasons. It helps to understand the condition of the Jews in New Testament times — their political, social, and religious condition. It helps to understand the origin of Christianity. There are several erroneous views as to the origin of Christianity. Some have held that it is a mere creation of human thought. Tom Paine's vulgar notion, that the New Testament was a mere imposture, is now dead and buried. But occasionally some writer still tries to maintain that Christ is only a poetic ideal of a man and a teacher. Many hold that Christianity is a mere product of historical forces. This notion prevails among rationalistic Jews and rationalistic Christians. Devout people among us would usually call it an exclusively supernatural phenomenon. Now, it is the inter-Biblical history that must prepare us to judge among these different views.

And we shall probably find that each is really true in some sense. Christianity is supernatural in origin, but it is also in a just sense a product of historical forces—both world-historical and Jewish-historical; and Christianity does meet and surpass the human craving for an ideal man and teacher. The inter-Biblical history also explains the connection between the Old and New Testaments. It shows that the history of Israel is one—from Abraham to the Promised Seed of Abraham—all one grand history of Providence and one grand history of Redemption. [Among the ancient sources the general reader only needs to have the Old Testament Apocrypha and Josephus. The former collection is found in many old family Bibles, or can be had separately in Bagster's edition for less than a dollar. Ask for the copy that contains Fourth Maccabees. Of recent works on the subject it is enough to mention Fisher's "Beginnings of Christianity," and Redford's "Four Centuries of Silence"—neither of them costly, and both very readable.]

The inter-Biblical history must be divided into four periods. (1). The Persian period, which began in the Old Testament with Cyrus and the return from the captivity, extending up to B.C. 331. (2). The Greek period—B.C. 331–167. (3). The Maccabæan period—B.C. 167–63. (4). The Roman period—B.C. 63 to A.D. 70.

1. The Persians were friendly to the Jews because the latter were monotheists like themselves, and their rule of the Jews was kindly. To this period refers the beautiful historical romance called Tobit, found in the Old Testament Apocrypha. Whether written during this period or later, it is a picture of Jewish life in the East during the Persian time. It shows the wealth of the Jews in Mesopotamia; gives beautiful pictures of their domestic life, their pious almsgiving and care of the dead;

presents remarkable instances of answers to prayer; and shows the belief of the Jews as to angels and demons.

2. The Greek period begins with Alexander—often called the Macedonian madman, but really a scientific and sagacious statesman. He is represented by Josephus as going to Jerusalem, and, when met by the high-priest in solemn procession, as bowing before him and declaring that this very person had appeared to him when he began the invasion of Asia and invited him to come. The story has great verisimilitude. Alexander might easily have had such a vision, or he might readily have pretended to have had it for effect. Either would suit exactly his character and diplomatic conduct. Alexander's relation to Christianity is highly important. He united Asia and Europe. When Jesus said, "Go, disciple all nations," this audacious command was humanly possible of fulfilment because of what Alexander had done. Greek civilization had broken up the fixedness of Western Asiatic civilization; very much like what is happening in Hindostan and Japan at the present day. The Greek language was widely diffused by Alexander and his successors—a language unrivalled in exactness, flexibility, and adaptation to all uses. As employed by the Jews it received a Hebrew tinge which appears in the Septuagint and the New Testament, which adapts it better to the expression of Christian ideas than the Attic dialect itself would have been. Among the successors of Alexander the Jews were interested only in the Ptolemies of Egypt, and the Seleucid kings of Assyria with their capital at Antioch. Under the Ptolemies the Old Testament was translated into Greek—a translation called Septuagint, from the Jewish story that it was made by seventy translators. This is the form in which the Old Testament has always been used among Greek

Christians to the present day, and it is highly valued by recent Old Testament scholarship. During this period appeared in Palestine a remarkable Jewish book called "The Wisdom of Jesus the Son of Sirach," and commonly known in the Old Testament Apocrypha as "Ecclesiasticus" (abbrev. "Ecclus."). It was written between 198 and 167, and translated into Greek in Egypt. It is full of shrewd and suggestive sayings as to how a man may get on in life, and shows great enthusiasm for the history of Israel; but it contains no clear references to a future life, and nothing about the hope of a Messiah. This period ends with the great persecution of the Jews by Antiochus Epiphanes. The real design of this was not religious, but political. He wished to unify the numerous peoples in his dominion by inducing them to adopt his own religion, language, and customs—an attempt very much like that of Russia in Poland, or Austria in Hungary. When he began the persecution, he had recently been cruelly snubbed by a Roman consul, who met him in Egypt and turned back his conquering army from the approach to Alexandria.

3. The Maccabæan period introduces to us the most charming historical narrative among the Old Testament Apocrypha, namely, First Maccabees. It is very curious to compare with this beautiful Hebrew work the rewriting of it by Josephus into an elaborate Greek style. Here also we meet Judas Maccabæus, one of the chief heroes of Hebrew history—a man of splendid military talents and noble piety. The conflict between the handful of Jews and the great Syrian-Greek kingdom seems insignificant in its numbers and the narrowness of its field; but it was really a conflict between the true and false religion, and the destinies of the world were in an important sense involved therein. The Jews were helped by many circumstances: especially by a disputed suc-

cession which arose after the death of Antiochus Epiphanes, and made their support important to the rival claimants. After thirty years of struggle their independence was established under John Hyrcanus. His rule as high-priest is looked back to by all Jews as a glorious period. But there were seeds of decay which we may now discern even in that glorious time. The government was despotic, and supported by mercenaries. A people who cannot do their own fighting will not long maintain national greatness. There were fierce conflicts of unscrupulous parties, afterward called Pharisees and Sadducees, and which were much more thoroughly political parties than religious sects, the tendencies being combined. This period ends with the coming of Pompey to Jerusalem to settle the succession between two descendants of John Hyrcanus.

4. In the Roman period we find the Jews touched by the Roman civil wars. Crassus came to Jerusalem and robbed the Temple, it being so rich and he being greatly in want of money. Julius Cæsar was in sore trouble at Alexandria, and helped by the Jewish forces. Afterward Cassius, Antony, and Octavius all came more or less into relation with the Jews. Here arose another great historical figure, namely, Herod. The conflicts between rival claimants made it possible that this Idumean should render himself important, and finally induce the Roman Senate to declare him king of the Jews. Herod was a man of prodigious talents, who managed Antony and the Senate, escaped the wiles of Cleopatra, won over Octavius, pleased the Greeks, and got on somehow with the Jews. In his domestic relations he was much sinning and much sinned against; and his trouble with the beautiful Mariamne, his wife, was augmented by the intrigues of her mother—an aggravated case of

mother-in-law. [Read Josephus' account of Herod in the Antiquities, Book 15 to Book 17, chapter 8.]

In conclusion, notice two related subjects. First, the Jewish Alexandrian philosophy. When the keen and powerful minds of the Jews gained the leisure which wealth gives, some of them took great interest in Greek literature, including philosophy, attaching themselves to one or another of the great Greek schools. Here belongs the so-called "Wisdom of Solomon," which must be carefully distinguished from the book previously mentioned—the "Wisdom of the Son of Sirach." That was written in Palestine; while the "Wisdom of Solomon" is an Alexandrian book, which combines Greek philosophy, especially that of Plato, with Jewish ideas, and is written in an over-wrought but really beautiful style. This is found among the Old Testament Apocrypha, and the first nine chapters are especially admirable. When speaking of the great Philo, the last and most important of these philosophical writers, we should mention the so-called "Fourth Maccabees"—a sort of sermon in which the writer glorifies Stoic philosophy, and at the same time the Old Testament, by showing how the law of Moses may enable a man to carry out the great Stoic saying that reason must be lord of the passions. It is a very curious and interesting little book.

The other topic is, the Jewish expectations concerning the Messiah at the time He came. The best book on the subject is Drummond on "The Messianic Idea among the Jews"—London, 1877. The ancient sources are several Jewish writings of uncertain date, and most of them interpolated long after the Christian era. The genuine and clearly pre-Christian statements concerning the Messiah are merely a repetition or explanation of those in the Prophets. Some statements in the so-called

'Book of Enoch" would seem a real advance toward the views of the New Testament; but those portions of "Enoch" are almost certainly post-Christian. A large proportion, and probably the great majority, of the Jews at this time cherished no Messianic expectations whatever, as was the case, for example, with Josephus, who pretended that the Messianic prophecies were fulfilled in Vespasian. Those who did cherish Messianic expectations had unclear and shifting conceptions; and the great characteristics of the actual teachings and life of Jesus Christ are utterly wanting in these Jewish writings—namely, spirituality, self-renunciation, Messiah's suffering and atoning death, and His resurrection and future spiritual reign.

CHAPTER VIII.

OUTLINE OF THE LIFE OF CHRIST.

Address by the Rev. Dr. Broadus—Harmonies of the Gospels—Infancy of Jesus—His Childhood and Youth—Retirement and Preparation—Six Periods of His Public Ministry—Long Tours and Incessant Activity—Reasons for His Circuitous Movements—Helps to Study Recommended.

THE four Gospels are independent works. Each of them is a complete whole. Beware of superseding the text as we find it with harmonies. We must study those Gospels each in itself, and then mentally combine the impressions. Once in Mr. Story's studio in Rome some visitors asked him if he could make a bust of their father from photographs without seeing him. "Yes," he said, "with some difficulty, after a fashion. But you must let me have photographs of heads and busts from every point of view." If you take all the pictures of Christ in the Bible—by prophets, evangelists, apostles, and in the book of Revelation—you will get a far better conception of Him than if you had only one writer.

Why, then, should we attempt a harmony of the Gospels or a life of Christ at all? 1. Because we naturally wish to get a general historical outline of the life of Christ. We do not want to have merely vague and confused recollections derived from the different Gospels. 2. To explain discrepancies. Everybody notices, when he comes to compare the Gospels, apparent contradictions. A few years ago there was a school of German writers who lived on the discrepancies of the Gospels. Trial by jury was not introduced in Germany till after

the revolution of 1848. Had these writers been in the habit of judging different accounts of the same series of events, as every one is in this country, they would have seen that discrepancies are not only inevitable, but that they are positively necessary to authenticate any account. If four different witnesses should tell exactly the same story in all particulars, I wouldn't believe any of them—I would think they had put their heads together, or had been taught a lesson. It is necessary for belief in four different accounts of a long series of events, that there should be some things that at first don't seem to agree. Of course, if those discrepancies could be shown to be hopeless, downright, inexplicable contradictions, it would be another thing. But many things that at first were hard to explain, have been explained. Many apparent conflicts between one part of the Bible and another, that puzzled me during my early studies, have been cleared up while my hair is growing gray. Certain difficulties were the whole stock in trade of a large section of critical objectors fifty years ago, which you will scarcely ever hear a word about now. As to discrepancies, let me make a remark. I am not bound to show that my theory of explanation is the only right one. There may be several ways of explaining a difficulty. If I prefer one way, I have no call to attack another. It is enough that one is reasonable. 3. We naturally wish, in the practical use of the Gospels, to combine all the material in regard to any particular scene or discourse in the life of Jesus. If you take up some scene and read all the accounts, and put them together so as to get the whole effect, you are so far making a harmony of the Gospels. It is, therefore, convenient and desirable that this work should be done throughout. We must, however, expect difficulties in various points. We must learn to distinguish between

things where we can be certain, and things where we cannot be certain. Some points are certain; others are more or less probable. Two books I would recommend are: 1st. Robinson's "Harmony," either in English or Greek, Riddle's new edition, Hartford; 2d. G. W. Clark's "Harmony," which is better at some points. Where you find these agree, you can be pretty confident they are right; where they differ, there is room for difference.

Q. Have you examined "The Four Gospels in One"?

Dr. Broadus—There are several books of that kind. One time in my life I was very fond of them. But the trouble is, they sink the individuality of the several Gospels — the different stand-points and the different tone. I think it is a great deal better to have the extracts complete, and compare them yourself. Thus you will see the difference and the connection in each case. I should, therefore, upon the whole, not advise the use of books of that sort. The other way is more trouble, but you get better results, and you don't think you know so much, which is one great point.

[The lecturer used a wall-map of Palestine to illustrate the geography of the life of Christ, and proceeded to speak of its chronology.] The time of our Saviour's birth was certainly in the fifth year before the ordinary *annus Domini*, which was fixed in the fifth or sixth century by error. Herod died in the spring of 750, as is shown by Josephus's reference to an eclipse of the moon that occurred near the time of his death, and astronomy shows which year that was. So the birth of Christ must have been in the year 749=B.C. 5. The *annus Domini* cannot be changed as a chronological error now. We can only say it was a mistake, and that the birth of Christ was five years earlier—possibly a little more, but certainly that much.

Luke says that Jesus was about thirty years old when

He began His ministry. According to that He began *Anno Domini* 26. Now, His ministry lasted three years and a fraction, so far as we know, provided the feast of John v. 1 was a Passover, which it probably was. Otherwise we should only know of its lasting two years and a fraction—if that feast be not taken as a Passover. If you say the ministry was three years and a fraction, then it began at or in the latter part of A.D. 26, and ended at the Passover of A D. 30—in the spring of that year, about our Easter.

Now, let us take up the leading periods in the life of our Lord. The first began with the birth and childhood of Jesus. You find introductory matter in each of the Gospels. Matthew begins with a genealogy reaching back to Abraham, and Luke with one reaching back to Adam. John goes back to eternity. Mark plunges *in medias res*. The introductory matter of Luke includes the annunciation, and the story of the birth of John and the birth of Jesus. By the way, the saying of Simeon is by most people incorrectly understood. It was not, "Now, do Thou let Thy servant depart in peace"; but, "Now, Thou lettest"—a recognition of the fact that now the event had come which the Lord had let him live to see. Then you have the story of the Magi, and of the flight into Egypt. I remember an illustration here. During the war, when the United States troops took possession of Beaufort, S. C., a great many wealthy families were living there temporarily. I heard as time went on that some of them had to part with their family jewels to get the plainest food, as was natural under the circumstances. The gifts of the Magi were a means of support to Joseph and his family in Egypt. We cannot conceive of the difficulty that must have been experienced by a little family in leaving home and going into another country and there trying to find something to do. Those

gifts may fairly be regarded as a Providential means of support. Then we come to the massacre of about five hundred little boys in Bethlehem, and the return of Joseph and his family northward from Jerusalem.

Where is Nazareth? Take a pear and slit it lengthwise, leaving a crooked stem. In the lower half of that pear you have exactly the shape of the valley of Nazareth. From the high western mountains the growing youth could have gained extensive views in all directions. To the south were the mountains of Ebal and Gerizim. On the east He could see the mountains beyond the Jordan. On the west lay the grand Mediterranean—very blue and beautiful. On the north appeared the snow-clad range of Hermon.

I divide the public ministry of Jesus into six parts. We pass the quiet years of preparation, concerning which little is known, though much has been conjectured. Compare the apocryphal gospels and the silly stories that have gathered in connection with them, with the inspired narrative, and then see the grand simplicity of the Gospels themselves. The Jews had a foolish notion that a man was not grown until he was thirty—I don't dare to say that I sometimes think they were right. At all events the Deliverer of mankind was actually in the world, living retired, and never appeared till He was thirty years of age, although He foreknew that He was so soon to die. How we ought to be thrilled with the thought that the Saviour lived and died a young man! Though He knew His public career would be but a brief three years, still He lived on quietly preparing, and still He waited while John the Baptist was preparing too. These are the six divisions:

1. The introduction of our Lord's ministry: the work of John the Baptist, the baptism of Christ and His temptation. The localities of these events are not cer-

tainly known. Here occurs John's testimony to Jesus in the Fourth Gospel, in consequence of which Jesus gains a few disciples, with whom He goes to the wedding at Cana, and then to Capernaum, which becomes the principal home of His public ministry.

2. The early ministry of Jesus, which is described in the Fourth Gospel alone, and lasted several months—perhaps eight months. Jesus visits the Passover and expels the traders, holds the conversation with Nicodemus, and afterward labors long and successfully somewhere in Judea, until at length He makes and baptizes some disciples. John hears of this, and expresses his satisfaction. The Pharisees hear of it; and to prevent a premature excitement of their hostility, Jesus leaves Judea for Galilee. Meantime John is imprisoned—Josephus says at Macherus, which was a few miles east of the northern end of the Dead Sea, and of which the ruins have lately been for the first time fully described by the English traveller, Tristram, in his "Land of Moab." On our Lord's way to Galilee He stopped at Jacob's well, where occurred his conversation with the woman, which is a model of skill and felicity in the introduction of religion into ordinary conversation.

3. The great ministry in Galilee. This is described in Matthew, Mark, and Luke. John touches it only at one point: The feeding of the five thousand. This probably lasted about eighteen months—that is, if the feast in John v. 1 was a Passover. Our Lord's headquarters were at Capernaum. During this time He made three journeys around Galilee, which Josephus says contained over two hundred cities and large villages. Our Lord's labors must have been far more extensive than we should imagine from the few specimens of His miracles and discourses that are expressly reported. This is shown by the general statements in Matthew iv. 23 and ix. 35,

which are in strong language. During this time He selected the twelve disciples, and gave the Sermon on the Mount as a sort of opening lecture in their theological training. Toward the close of this period He sent them out two by two to go before Him ; and after their return continued His instructions throughout His ministry, slowly preparing them for their work. The first great group of parables belong to this period—found in Matthew xiii. and Mark iv.—and they treat of the Kingdom of God in its beginnings.

4. Excursions made by Jesus from Galilee occupying six months, and described by Matthew, Mark, and Luke. We can see several reasons for His leaving Galilee at this period. Herod Antipas, the tetrarch, had taken up the notion that Jesus was John the Baptist risen from the dead, and would be uneasy about Him ; and so Jesus keeps out of his dominion. The masses of the people were becoming fanatical, thinking that He must be the Messiah, and would gather armies and destroy the Romans. The Jewish rulers were ready to use all this against Him with the Roman authorities. Our Lord often had to withdraw from the excitement produced by His ministry, because the popular interest, which was more political than religious, threatened to precipitate a crisis and end His ministry before He had finished His work for the people and the instruction of the twelve. We may also notice that this was summer, and in every one of the four excursions Jesus went to a mountain region. Capernaum was far below the Mediterranean, with tropical products, and there was an obvious propriety in getting to the mountains. He first went across the lake ; but the multitude followed Him, amounting to five thousand, and thus retirement had to be abandoned. The second excursion was to Tyre ; but a Syrophenician mother found Him out. In the third

excursion He went northward through Sidon, and away north to Galilee and around into Decapolis, northeast of the lake. There again the multitude gathered, and He fed the four thousand. Then the fourth excursion was northeastward, to the neighborhood of Cesarea Philippi. He stayed here some time, giving much instruction to the twelve; and here occurred the Transfiguration, which was probably on some mountain of the Lebanon range.

[Mr. Moody—Make it Mount Hermon]

5. The later ministry in Judea, and ministry in Perea. This occupied six months. It is described in Luke ix. 51 to xix. 27, and in John vii. to x. This is much better arranged in Clark's Harmony than in Robinson's. We have only to understand that events and discourses here given in Luke, similar to preceding ones in Galilee, were repetitions such as would be very natural in another part of the country. No one can properly understand the teachings of Jesus who has not had some experience as a public religious teacher himself—a field-preacher, a street-preacher. The mere professor, who never did any practical preaching, will constantly misjudge as to points of this kind. To this period belongs the second great group of parables, given only in Luke, and referring chiefly to the life of individuals.

6. The last week in Jerusalem, and the crucifixion. Our Lord has long kept away from the hostility of the Jewish authorities until His ministry should be ended. But now His hour is come, and He goes straight forward to the end. He seems to have spent every night at Bethany, and in the daytime to have taught in the courts of the Temple for several days. Here occurs the third great group of parables, which refer again to the Kingdom of God in its future prospects. Of course this period ends with the last day of our Lord's passion,

with the Lord's supper and farewell discourses, with Gethsemane and Calvary. It may with confidence be said that we have of late years found the true site of Calvary—on the northern extension of the Temple hill. This view was adopted by Chinese Gordon, and is held by Principal Dawson, and by the Rev. Selah Merrill, of New England, recently United States Consul at Jerusalem. Very probably it is correct.

The concluding period of our Lord's life embraces His resurrection, His ten appearances during the forty days, and His ascension. More attention ought to be given in our religious thought and discourse to the resurrection of Christ as the central pillar of Christian evidence, and an important item of Christian doctrine. Books on this subject to be recommended, are: Milligan's "Lectures on the Resurrection of our Lord"; Westcott's "The Gospel of the Resurrection"; another work by the same writer, "Revelation of the Risen Lord," which treats of the ten appearances; Canon Liddon's "Easter Sermons" (two small volumes); and Candlish's "Life in a Risen Saviour," being lectures on the 15th chapter of 1st Corinthians. These are all English works; all, or nearly all, are reprinted in this country, and they are not costly.

CHAPTER IX.

THE EPISTLE TO THE HEBREWS.

Address by the Rev. Dr. Broadus—Key-Note of the Book—The Hebrew Christians Tempted to Relapse into Judaism—Reasons for Perseverance in the New Faith—Jewish Arguments Reversed—The Son of God Superior to Angels, to Moses, and to the Levitical Priesthood—Dignity of the Messiah.

I WISH to speak of the Epistle to the Hebrews. My object is to come as near as I can to giving an off-hand specimen of the treatment of a Bible book as a whole. The Epistle was written before the destruction of Jerusalem, from Italy, to the Christian Hebrews. You know there has long been a dispute as to whether it was written by Paul or not. I shall not go into that, except to say that I think the strong probability is, it was written by Paul. This Epistle is mentioned in the very earliest Christian writing in existence—the Epistles of Clement, in which it is repeatedly quoted. I don't think there would ever have been any doubt it was written by Paul, except for the fact that the Alexandrian critics, who were very particular about Greek, saw in it certain differences of style from the other of Paul's Epistles. But what if there are differences of style? That is exactly like Paul. I am inclined to think the most probable opinion is that which was advanced by Origen, the greatest of early scholars and critics, and which he derived from his teacher, Clement of Alexandria—that it was really a discourse which Paul delivered, and which was reported by some one else. Christ's discourses were reported. The discourses in the Book of Acts were re-

ported by Luke. There is nothing incredible about the hypothesis, and it meets every point of the enigma, how the book could contain so much that was like Paul, and yet in a style so much unlike Paul.

But I wish to speak of the contents of this wonderful Epistle. It is remarkable, probably, as no other for its absolute unity. One idea runs all through this Epistle. There are not more than two or three sentences in it that you can interpret without taking account of that one idea. Now, there are several Epistles in which there is a manifest key-note. If you study Philippians you will find that "joy" is the key-note; if you study Colossians, it is "complete in Christ"; and in Ephesians, "one in Christ"; and so in Galatians and Romans, "justification by faith"; etc. But here there is more than a key-note. One idea runs right through it, and that idea is to restrain the Hebrew Christians from abandoning Christianity. "Let us hold fast our profession." That is the object—to restrain the Hebrew Christians addressed from abandoning Christianity. "Let us hold fast our profession." "Let us hold fast the profession of our hope without wavering." "Let us hold on." "Let us hold on to our faith in Christianity." That is the practical lesson in everything in this Epistle, and its arguments are brought to bear upon that design.

"Don't give up Christianity." The Hebrew Christians addressed had been much persecuted. They had not yet suffered bloodshed; but they had taken joyfully the spoiling of their goods. However, some of them had got into the way of forsaking the assembling of themselves together. It was the manner of some not to go to their religious meetings, because that might become an occasion of further persecution. But besides the persecutions, the Jews had brought to bear upon them very-

subtle and powerful lines of argument to persuade them to abandon Christianity. I shall state these very loosely at first, and then in a form in which you can understand their bearing. There were three lines of argument which the Jews were accustomed to employ to convince the Christians that they had better give up Christianity and go back to the religion of the Jews. They would say: "We used to suppose that this Nazarene religion of yours was only a new sect of Judaism, like the Pharisees, Sadducees, Essenes, or what not. But it looks as if you were going to set it up for an independent religion. And now, if Christianity is to be set up for an independent religion apart from Judaism, just see how inferior it is to the religion of our fathers, in regard to (1) the angels on Mount Sinai; (2) Moses; and (3) the priesthood, the Temple, the law, and the sacrifices." They would say: "The religion of our fathers was given through holy angels on Mount Sinai." That isn't recorded in Exodus; but it was the belief of the Jews, as recorded in Stephen's speech in the 7th of Acts. It appears here: "The religion of our fathers was given through holy angels. Are you going to turn away from that which came straight from the holy angels, and take up with the new-fangled religion of the Nazarene?" Then secondly: "Our religion was given through Moses." Moses was to the devout religionists of the time a sort of combination, I suppose, of all that we feel toward George Washington, and that we feel toward the Apostle Paul. It is very hard to realize how the Jews revered Moses. "Are you going to turn away from the religion of Moses, just to follow the religion of the Nazarene?" Thirdly: "The religion of our fathers *is* a religion. See its daily service, its smoking altar, its daily sacrifices, through which men may seek forgiveness. This religion of yours has no altar, no sanctuary,

no sacrifices, no priest—nothing but a Nazarene. Why it is nothing at all. It isn't a religion. It hasn't any of the marks of a religion. Are you going to abandon the religion of our fathers—with the priesthood and the sacrifices—for a religion that has nothing, and is nothing?"

Now, I don't know a more remarkable example in all literature of a writer taking the arguments of his opponents and turning them right against them: as though soldiers charged up a hill against some battery, and seized the guns, and then turned them against the enemy. For every one of these arguments the writer turns exactly in the other direction; and from being a ground for rejecting Christianity, he finds in them a ground for holding on to Christianity.

A large part of the Epistle consists of a comprehensive argument on this whole question, but with warnings and exhortations interspersed. See chapters i. to x. 18. In this argumentative portion the writer takes up these three lines of argument. He replies, first: The Son of God is far superior to the angels. He is far superior to the angels, through whom the law was given on Mount Sinai. That is the topic of the first and the second chapter—the Son of God, through whom Christianity was given, is far superior to the angels, through whom the law was given. Now, open your Bibles and look, as I just point out rapidly how every time the argument is taken right out of the Bible—with applications, exhortations, and warnings, all red-hot. Recollect what that point was: "The religion of our fathers was given through holy angels on Mount Sinai. What have you got to equal that?" "Why, this," says the writer, "that *Christianity is given through the Son of God, who is far above the angels.*" Notice how he begins. "God, who at sundry times and in divers manners (God

who in many parts and in many ways) spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." In other words, "The old religion was given in many different parts, and in many different ways." Now, here is a new part which God has given—not through prophets any longer, but through His Son. "Through His Son, whom He hath appointed heir of all things, through whom He made the worlds; who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels." There we touch the point. "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." The rest of the chapter is taken up with proofs that the Son of God is superior to the angels. Then if the law was given through angels, Christianity has the authority of the Son of God, who is more than the angels. Please notice at the end of the first chapter an expression which is constantly misunderstood. "To which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool"; —as He did say to Messiah, in the 110th Psalm. "Are they not all ministering spirits, sent forth to minister" —not sent forth to reign, as the Messiah was, on the Father's right hand. The angels are ministering spirits, "sent forth to minister for them who shall be heirs of salvation." That "for" means "for the sake of"—"for the benefit of." "Sent forth to minister to God (not to reign with God) for—for the benefit of—the heirs of salvation." People have got a notion that the angels are sent forth to minister *to* them. They have got the idea that the angels minister to Christians. They min-

ister to God for the benefit of Christians. The idea is the same in the last result.

Notice, now, that having set forth that statement, that the Son of God through whom Christianity is given, is far superior to the angels, and proved it by quotations, the writer immediately proceeds, without going any farther, to make a practical application of it. He can't wait to get through his argument. That is like Paul. He is going to begin his application; the argument may take care of itself after. "Therefore we ought to give the more earnest heed to the things which we have heard, lest haply we drift away from them." What a striking Greek phrase that is. It suggests drifting in a boat along something important on the shore. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" Not "the great law"; but "so great salvation." And then he goes on to tell how great it is. "Which at the first began to be spoken through the Lord' Not "through angels"; but "through the Lord.' He had this to start with, that it was spoken through the Lord Jesus Christ. "And was confirmed unto us by them that heard Him"—His own immediate followers. "God also bearing them witness (or uniting with them in bearing witness) both with signs and wonders, and with manifold miracles, and gifts of the Holy Ghost, according to His own will." Now then: "Will it do to neglect the Gospel? You see what became of the men who slighted the law, that was given through angels on Mount Sinai—they received the just recompense of reward. How, then, shall we escape if we neglect the revelation that was given through the Son of God, confirmed by all that heard it, and ratified by all manner of miracles and gifts of the Holy Spirit?'

Isn't that turning the argument the other way? Isn't that showing a reason why they should not neglect Christianity or abandon it? The rest of the second chapter goes on in a similar manner—showing that the Founder of Christianity is preferred to the angels.

Take the second argument—in regard to Moses. *The Son of God is far superior to Moses.* This extends from chapter iii. 1 to iv. 13. The Jews had the greatest veneration for Moses. And the sacred writer here in iii. 1, after introducing Christ Jesus, calls Him by two names, "Consider the Apostle"—that is, commissioner, or missionary; the term is taken in a literal, etymological sense. "Consider the Commissioner and High Priest of our profession"—that is, the one Son of God—"the Apostle of our profession, Christ Jesus." "Who was faithful to Him that appointed Him, as also Moses was faithful in all His house." This statement is repeated: "in all His house"—that is, in God's house. That is borrowed from Numbers, as you see in the margin (Num. xii. 7). The writer says, "Moses was faithful in all His house," and founds his argument upon that. "Moses was only a servant of God. He was a faithful servant, but he was only a servant in the house; and the Founder of Christianity is the Son of God, and a son is more than a servant. Well, then, if you say that the religion of our fathers has this dignity, that it was given through Moses, the servant of God, I grant it; but Christianity has this higher dignity, that it is given through Jesus Christ, the Son of God, and the Son is more than the servant." That is his argument. It is a very short argument. He builds it in the 5th and 6th verses, and then he falls to application again. As Spurgeon says, "where the application begins the sermon begins"; and certainly the writer of this Epistle has not kept all the application to the last. His object is to

restrain these people from abandoning Christianity and going back to Judaism. See the application he makes in chapter iii. and chapter iv. It is all founded upon the idea that we have a Leader and Apostle who is greater than Moses, and then greater than Joshua. "If our fathers were bound to follow Moses, the faithful servant of the Lord, and if our fathers wouldn't, and perished in the wilderness, although they had such a leader, what will become of us if we fail to follow our Leader, who is greater than Moses or Joshua? If our fathers wouldn't follow their leaders, and perished through their unbelief and disobedience, let *us* labor to enter into that rest, lest we fall after the same example of unbelief." I need not go into details. There is the argument: "The Founder of Christianity is greater than Moses." Then the application: "If our fathers were ruined by refusing to follow Moses in their unbelief, how much greater ruin will befall us if we refuse to follow a greater than Moses—that is, the Founder of Christianity."

Now we come to the third argument, and the principal one. It occupies the far greater portion of the book. *His priesthood is far superior to the Levitical priesthood.* This extends from chapter iv. 14 to x. 18, inclusive—forming the bulk of the argumentative portion of the Epistle. It begins with an exhortation. The argument covers a great deal of ground, and so the writer begins with an exhortation. I pointed out how, in the first case, he broke into the middle of his argument with an exhortation. Now he actually begins with one. That is like Paul. He is going to talk about the fact that the Son of God, the Founder of Christianity, is a priest. He calls Him a priest: "Having, then, as we said a while ago, a great High Priest." He is going to elaborate that—the proof will come afterward. "Having, then, a great High Priest, that is passed through the heavens."

That is a bad mistake in the translation—"passed into the heavens." The image of the heavens corresponds to the veil in the Temple. As the high priest passed through the veil and out of sight into the sanctuary beyond, so our High Priest passed through the visible heavens. "Passed *through* the heavens" makes a great difference there in comprehending the image. "Having, then, a great High Priest that is passed through the heavens, Jesus, the Son of God, let us hold fast our profession." That is the key-note of the Epistle. "Let us not neglect our salvation. Let us not fail to enter into that rest, as our fathers failed through unbelief. Let us hold fast our profession." "For,"—you all know the passage, but let me lose no opportunity to repeat it. O precious words—O sacred truth, that has come home unnumbered times to sin-burdened, struggling, troubled human hearts! "For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." I used to hear some good men, when I was a boy, change that. They always prayed, "come with a holy boldness." They thought it would be too bold to say, "come boldly," and they wanted to come with a holy boldness—a humble boldness. Why that? Because they didn't understand the "therefore." "Therefore—because we have a great High Priest who has passed into the heavens, and is ever interceding, and can sympathize with our infirmities—let us therefore, and thinking of Him, and of His holiness, come boldly." I have a very dear friend who preached a whole sermon from this word "therefore." Let me say in regard to all of Paul's Epistles: if you can understand every "therefore," and every "for," you can understand any of his writings. Never mind about the

rest. Take care of the pennies and the pounds will come out straight.

Having begun with this exhortation—to hold fast because we have such a High Priest—the sacred writer goes on to argue this matter out. He shows that the general characteristics of the high priest are to be found in Christ (chap. iv. 1–9). Christ, the Founder of Christianity, has the general characteristics possessed by one who is what a high priest ought to be. That is the first point. Then he shows that Christ's priesthood is superior to the Levitical, because it is after the order of Melchisedec, and constituted with an oath (chap. v. 10 to vii. 28). This is one of the most important parts of the Epistle, in which the writer proves that Christ's priesthood is superior to the Levitical because after the order of Melchisedec, and constituted with an oath. But having mentioned Melchisedec, he pauses. He is afraid they won't understand him—or at least, that a great many won't understand him. "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when, for the time (considering the time, how long you have been professing Christians), ye ought to be teachers, ye have need that one should teach you again, and are become such as have need of milk, and not of strong meat." In other words: "Considering that you have been a long time professed Christians, you ought to be able to digest heavy food; yet here you are wanting milk still." "For every one that useth milk is unskilful in the word of righteousness." Oh, how full our churches are—churches away from here, for politeness requires that we should except ourselves—of such people, who are not feeding on the Scriptures. They want nothing but milk, and some of them want that sweetened. "But heavy food belongeth to them that are of full age (grown-up people—supposed

to be), even those who by reason of use have their senses exercised to discern both good and evil." Gentlemen, the more you know of God's Word, the more you *can* know God's Word; and the more you are living by God's Word, the more you can understand God's Word. And if you keep it at arm's length, and dally with it, and play around it, then the years and years may come and go and we still may not know how to enter into its deeper meanings. The Apostle feels like a teacher who has put his pupils through a lesson, and wants to put them through an examination. "Are you not going on," he says, "into the difficult questions? Must I go back over the A, B, C of the business? No; I won't do any such thing. Therefore let us leave the principles of the doctrine of Christ, and go on unto perfection"—that perfection of which he spoke in chapter v. 14, namely, the maturity of Christian growth—the being grown-up people, and not mere babes. "Let us leave the principles of the doctrine of Christ and go on to perfection, not laying again the foundation"—the A, B, C. "I will go on to something else. There will be some of you that can't understand it, I know; but there is no use in staying with them and bothering with them any longer." That is about the way the writer speaks. There are many pupils who remain away behind all the time, and you take a great deal of trouble with them, and finally you say to yourself: "I have fooled with them long enough. I'll give my attention to some of the rest." I am trying to illustrate the best way I can the idea of the sacred writer. He reproves those people who can't understand things, because they have so long been professed Christians and have made no progress, and want him to be forever repeating the A, B, C's of Christianity. He says: "Let *us* go on. As for those other people, there is no use doing anything. *Some* of you understand.'

Q. Were those people renewed?

Dr. Broadus—In the first place, you don't know; and in the second place, I don't know; and in the third place, I don't know who does know; and I believe *we* won't stay—we will go on. Gentlemen, the solemn warnings that are given in this Epistle of what will happen if we give up Christianity, apply to us as they did to those people. Apart from Christianity we have got nothing to go upon—nothing to depend upon. Without stopping to decide the question whether your Christian experiences have been genuine or not—you haven't got to go into the rubbish of the past—if you give up Christianity you are gone. That was true of them; it is true of you and me. That is all there is to it, that I can see. Next, the writer goes on to apply consoling words to the better class of them. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints, and do minister." "Those there are among you that really have made progress in Christian truth and Christian living, and we don't mean to condemn you." And so he goes on to the end of that admonition. The admonition extends from chapter v. 11, away to the end of chapter vi. Then at the end of chapter vi. he comes to the High Priest again—"Even Jesus, made an high priest forever after the order of Melchisedec." Now, observe — here is the point: Christ's priesthood is superior to the Levitical, because it is a priesthood after the order of Melchisedec, found mentioned in the 110th Psalm: "The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchisedec." All the Jews understood this reference. His point now is that the Messiah is a priest,

and a higher kind of a priest than the priests of the Levitical dispensation. Now, don't get befogged about Melchisedec. We don't know much about Melchisedec. There are two things shown to us: First, he is a priest continually—he "abideth a priest continually" (vii. 3). The priesthood of Melchisedec as it stands on the page of history is a continual priesthood. It is not a priesthood like the Levitical, that is derived from a father and handed down to a son, and is established on genealogy. There is no mention of any father or mother—no mention of any father or mother—no mention of any genealogy—no mention of the beginning of his days or the end of his life. There it stands, a priesthood all the time. That is a picture of the priesthood of Messiah, which is a priesthood not derived from ancestors and handed down to successors, but a perpetual and continual priesthood. Who is Melchisedec?—and what is Melchisedec? That about Melchisedec; and so far as I can see, only that and nothing more. You can write the rest of his life, perhaps, because you don't know. What a man doesn't know is an immense field for prospecting.

Then the second argument which he makes about this matter, is: The greatness of the Messianic priesthood, as proved by the fact that Abraham gives to Melchisedec a gift of a tenth part of the spoils. The Melchisedec priesthood was a very exalted kind of priesthood, you see. The argument, then, regarding the priesthood of Christ is, first, it is a continual, permanent priesthood; second, it is a very exalted priesthood. This is proven in two ways: First, Abraham gave Melchisedec titles; and second, The Messiah was declared to be a priest with an oath. "The Lord swore, and will not repent, Thou art a priest forever after the order of Melchisedec" (chap. vii. 21). The Founder of Chris-

tianity is a priest of a higher sort than the priests of the Levitical priesthood, as is proven by His being a priest after the order of Melchisedec, and a priest constituted with an oath. Now, I beg you before you leave that, to notice in vii. 25 a passage that everybody preaches about, but often, I think, failing to get the great and glorious meaning. In the 23d verse the passage begins: "And they truly were many priests, because they were not suffered to continue by reason of death." There was a long succession of numerous priests, because they were not suffered to continue. "But this man," the Founder of Christianity, the Messiah, "because He continueth ever, hath an unchangeable priesthood"—not a changeable one, a transmissible one, handed down to Him and then handed by Him to a successor. He is a priest forever, untransmitted; and stands always the same. "Wherefore," because His priesthood is untransmissible, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Why; a Pope of Rome has to build himself a tomb for fear his successor will not care enough about him to build him one at all. And if you put anything that takes hold upon eternity into the hands of a mortal man, he soon finds he has got to die, and has got to have a line of successors; and how do you know they will remember you, and care anything about you, and put through what he has undertaken to do for you? But the Messiah holds His priesthood forever—untransmissible. He ever lives to make intercession for them who come to God through Him; and if you put your salvation in His hands, He does not have to turn it over to any one who may or may not carry it out. "He is able to save them unto completeness, because He ever lives to carry on the work He undertook to do for them." Some people understand this to mean:

"He is able to save unto the worst sinners." That is a great and glorious truth, but that is not the idea here at all. "He is able to save forever and forever, because He is the same unchangeable priest." "To save unto completeness (*εἰς τὸ παντελὲς*)"—not simply to begin it and keep at it awhile, but to completeness. Oh, the wrecks in human history of things that men began with noble intent and sustained with high endeavor, but they died, and their work fell through and passed away. Our Saviour "is able to *complete* the salvation of them that come to God through Him, seeing He ever liveth." Now, gentlemen, you can forget all the rest of what I have said, if you lay hold of that for yourself and for everybody else—for the troubled ones who try to live in this life of sin and sorrow. But let us go on.

The next part of the argument covers the rest of the argumentative portion of the Epistle. *Christ ministers in a higher sanctuary than the Levitical, and offers a better sacrifice.* This the writer elaborates at considerable length in the next two chapters and a half. Please think about it. The Jews were saying that the Christian religion lacked the very elements of being a religion. It had no priesthood, no sanctuary, no altar, no sacrifice—it was no religion at all. The sacred writer proceeds to show that the Founder of Christianity—the Messiah, the High Priest—*has* a sanctuary, has an altar, has a sacrifice; and that these are all superior to those they had been telling him about and wanting to go back to. The Messiah has a better sanctuary, a better altar, and a better sacrifice than the Levitical. Now, see. Open to chapter viii.

(*a.*) He is "a minister of the sanctuary, and of the true tabernacle"—not merely a man's tabernacle, but a tabernacle beyond the sky, of which the earthly tabernacle was a type. "By how much also is He the mediator of

a better covenant, which was established upon better promises." He ministers in the true tabernacle, under a better covenant.

(*b.*) Now, the sacrifice is His own blood. The sacrifice He offers is His own blood. Gentlemen, we are used to that; but there is a sense in which that is the most stupendous fact that ever came into our minds. The eternal heart of God was made flesh, and came to be a teacher, and a priest also—to offer a sacrifice consisting of His own blood. You never heard of that in your life in any other except the Christian religion. It is most amazing—the sacrifice is His own blood! Look at chapter ix. 1–22. Notice in verse 11, for instance: "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption." That word is emphatic here, you see. His own blood wins *eternal* redemption. The writer will repeat these thoughts presently. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purify your conscience." That is the great central thought of the Atonement: the sacrifice of His own blood, not the blood of bulls and goats, shall "purify your conscience from dead works to serve the living God."

(*c.*) This sanctuary and sacrifice are not typical, but heavenly and true. This is stated very briefly in chapter ix. 23, 24: "It was therefore necessary that the patterns of things in the heavens should be purified with these" sacrifices of the blood of animals. The earthly

copies made of the heavenly sanctuary had to be purified with the blood of animal sacrifices. "But the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." So then, the true sanctuary, of which the earthly place of worship was but a picture, had for its sacrifice the blood of Christ Himself.

(*d.*) The sacrifice is not repeated, but once for all—once for all, and all-sufficient. That is the rest of the argumentative portion—chapter ix. 25 to x. 18. His sacrifice is not repeated, but once for all, and all-sufficient. "Not repeated"—that is the emphatic point. Now look at the text a moment there—see how it brings it out—chapter ix. 25: "Nor yet that He should offer Himself often, as the High Priest entereth into the holy place every year with blood of others: for then must He often have suffered from the foundation of the world: but now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many." See x. 12: "But this man, after He had offered one sacrifice of sins forever." Again, verse 14: "For by one offering He hath perfected forever them that are sanctified." See how often this idea is repeated. The sacrifice was not every day—not every year; but His own blood was offered once for all, all-sufficient, forever. That completes the argumentative portion.

Now, the rest of the Epistle—x. 19 to the end—is a further exhortation of a nature akin to the previous exhortation—to hold on to Christianity; not to abandon it, and go back and be mere Jews. Because, "Haven't I proven that in all the points in which the religion of

our fathers deserves reverence, Christianity deserves only a greater reverence?" The writer isn't content with the exhortations he has thrown in by the way; but now he expands "as the Lord gives light and liberty"—as the old preacher used to say. He expands the argument.

1. He exhorts them to hold fast because of having such a High Priest. This comes immediately after the preceding section—chapter x. 19–25: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . . let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering." This is the same thing he said before, you know—"Let us hold fast the profession of our faith, because we have such a sacrifice. Let us hold fast the profession of our hope without wavering."

2. He states the terrible results of apostasy. He refers to them as a reason for not stopping to argue any more with those who have abandoned Christianity. "If you go back and have anything more to do with the Jews, just see what the end will be." Chapter x. 26–39: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." He bears on again with the law: "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Now, don't stop to ask any of your theological questions. I believe in theology, but this is a matter of his-

tory. And then these were not the last people in this world who, having once been professing Christians, have been tempted to abandon their faith in the name of science, in the name of culture, or in the name of nonsense; and there will be temptations hereafter, and arguments to persuade men to abandon Christianity. Oh, many have been tempted and tested in that way many times. One good thing to think is: "If I abandon Christianity, what then?—what then? 'To whom shall we go?' If I abandon Christianity, I have got to believe something. What is there better worth believing than Christianity? I have got to believe something—what else is there to believe in?" It is useful to go to the very edge of a precipice and see how deep it is, if you turn and get away as fast as ever you can. If that doesn't suit your theology, so much the worse for your theology. But I am not talking theology.

3. He speaks of their former patient endurance—x 32–39. Just as before, when he spoke of the persons it was no use fooling over, and then turned to the better class; so now when speaking of the terrible results of apostasy, immediately after he says: "I don't mean this about *you*. You have done well." After a solemn warning concerning the fearful ruin resulting from apostasy, he puts in something encouraging—something comforting: "Call to remembrance the former days, in which, after ye were illuminated (or enlightened), ye endured a great fight of afflictions." "Let that encourage you." Then in verse 35: "Cast not away therefore your confidence, which hath great recompense of reward." "Hold on!--as you have been holding on; and don't give up, for you see the ruin that would follow." "For ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and He that shall come will come, and

will not tarry." Here he quotes from Habakkuk (ii. 3, 4). It is the same passage that Paul quotes in Romans and Galatians. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." There is the warning. "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Oh, that chapter-maker—how he ruins the meaning sometimes. He was a good-natured, well-meaning old soul, who lived about six centuries ago. He used to divide tolerably well when he was at his best, but sometimes he has broken things right in two, as in this case. "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul. Now, believing is the substance of things hoped for, the evidence of things not seen." It goes right on. People begin there—at the opening of chapter xi.—as if it was a new being in creation, a new universe almost. They never stop to look back and see what precedes it. "We are of them that believe to the saving of the soul. Now, believing is the substance of things hoped for, the evidence of things not seen." I have heard it said very often that that is a Divine definition of faith, and I have these things to remark about it: First, I should think it a matter of concern if a Divine definition of faith contained as many words that were hard to define as that passage does; and, second, I can't see that there is any need of a definition of faith, Divine or human. Faith is as easy a thing to understand as anything that comes before the human mind. It is as simple an idea as there is. How can you explain what cannot be analyzed and made any simpler at all? I heard a definition of faith by an old colored preacher in Virginia. "Uncle Ben," said one of his people, "can you explain what is faith in the Lord and faith in the devil?" Uncle Ben drew

himself up and said: "Yes. Dere's in the first place faith in de Lawd, an' in de second place, faith in de devil. In de first place—firstly—dere's faith. Now, I'm goin' to 'splain faith. Now, faith—faith is just faith—an' nothin' mo'-an' faith, an' nothin' less, an' nothin' but faith—an' I am done 'splainin'." When you get a better definition than that old negro preacher had, I wish you would write to me. Some people say they can't understand faith, when if they can't it is because they don't want to do it. If I want my child to love me, I don't go into metaphysics—I show myself lovely. Let me show myself lovely, and my child will love me; unless it is so constituted that it doesn't want to love me, and then no metaphysical definitions will help the matter at all. I think our definitions of faith only help objectors to find excuses for refusing to exercise it.

"We are not of them who draw back unto perdition, but of them that believe to the saving of the soul." "In the power of this faith we should bear present trials, and press on through present difficulties till we get through and are received." The whole burden of this chapter is to present glorious instances of men who had so much faith in the things to come that they held out, and triumphed at last. The writer says in effect: "See how they put up with the trials of the present life, as you ought to do. Have patience. Keep on believing, unto the saving of the soul." And after a long list is given (in the 11th chapter), he begins the application of it. In chapter xii. 1, he says: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses"—namely, those heroes of faith that have been described, and in their day had trouble and conquered it. And these persons are not simply spectators, but persons who have borne witness. The Greek here is ἡμεῖς

τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων.* "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto" —and he doesn't say "looking unto Abel, Enoch, Abraham, Moses," because there came into his mind, just then and there in the midst of his exhortation, the thought that there is an example of faith and the power of faith in future good to sustain amid present trial and suffering that transcends all his roll of worthies, and so he says: "Looking away." That is what it is literally—ἀφορῶντες†—"Looking away from ourselves, away from the heroes of past ages, to the one example, unique and incomparable, of the power of faith in future good to sustain us in present trial." "Looking away unto Jesus, the author and finisher of our faith, who for the joy that was set before Him"—and who believed in that joy that was set before Him. As Abraham believed in the promises set before him, and bore present trial; as Noah believed; so this higher One, for the joy that was set before Him, "endured the Cross, despising the shame"; and He has had the fulfilment of His faith—He has entered into that joy—He "hath set down at the right hand of the throne of God." So, then, let us not be of them that draw back unto perdition, but of them that believe unto the saving of the soul; for it is such belief in God's promises of future good that can enable us to bear all present trials, and triumph over all present

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* Literally: "We have environing us so great a cloud, or throng of persons, witnessing."—ED.

† "Viewing with undivided attention by turning away from every other object; regarding fixedly and earnestly."—ED.

difficulties, as did the heroes of faith in the past, and even Jesus our Lord and Redeemer.

Now there is more to say, but I must conclude. The rest of the Epistle is much to the same effect: further exhortations—and all based continually upon the superiority of the Christian priesthood and the Christian sacrifice to all the ideas of the past dispensation. There are only two or three sentences at the close that have no immediate connection with the burden of the whole argument.

CHAPTER X.

PAUL'S EPISTLE TO PHILEMON.

Address by the Rev. Dr. Pierson, of Philadelphia—The Idyll of the New Testament—Roman Law Concerning Slavery—Intercession for a Fugitive—Paul's Argument an Illustration of Redemption in Christ—Abundant Reception of the Sinner.

THIS is a very brief and a very beautiful Epistle. I will first explain the circumstances under which it was written, and then we will read the Epistle and mark how the writer adjusts himself to the circumstances. Then I have a word to say about the Epistle as an illustration of redemption.

If the Epistle to the Ephesians be the lyric, the Epistle to Philemon is the idyll of the New Testament. There is no Epistle in the Bible which combines as much brevity with as much beauty as this Epistle. Let us understand that the word "Philemon" means "love," or "friendship," and that the word "Onesimus" means "profitable." Onesimus was a slave who had stolen from Philemon, and then run away from him. Paul had found him, or he had found Paul. He had been converted and baptized by him; had ministered to him in his bonds, and had become very dear to him, so that the Apostle speaks of him as his own bowels—as his own vital organs—as his second self—as his son whom he had begotten in his bonds—as a brother beloved. Now he sends him back—this fugitive slave and thief—to his master, and he says to that master: "If thou count me a partner (that is, a very intimate friend, or a part of thyself), receive him as myself." Philemon was a very

hospitable man—a man probably in affluent circumstances, who had been accustomed to receive the saints in their affliction, and to comfort them in the Lord. He had refreshed the saints, and now the Apostle says: "This man is a part of me, so that in receiving him you are going to refresh me."

Let me say further: The Roman law made no provision whatever for any right of asylum in a slave. The fleeing slave was called *fugitivus*. He was subject to a special penalty. The law made the master absolute—gave him absolute ownership. The law did concede to the slave one right, and one only—the right of appeal; that is to say, he could go to the most intimate friend of his master, not for concealment, but for intercession. The owner, though absolute, might be moved by the mediation of a friend; and the slave who appealed thus did not incur the guilt or penalty of *fugitivus*. Another thing about the Roman law was this: It allowed manumission. That is, the master might adopt the slave into his own family—he might make him a son; or might, as it were, beget him in his bonds; and he might set him free.

Now, let us read the Epistle. Verses 1–3 are the salutation; 4–7, the prelude; 8–17, the request; and 18–21, the epilogue. "Paul, a prisoner . . . . unto Philemon, our dearly beloved and fellow-laborer." Here is a reference to the intimate relation between Paul and Philemon, which made it proper that the former should act as an intercessor. By the way, let me speak of the names by which the friend was known. He was known, first, as *precator*, or one who pleads; and, secondly, as *genitor*, or one who begets. "Grace be unto you and peace," etc. "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet I beseech thee." You see, here Paul becomes *precator* or

intercessor. The *precator* becomes *ganitor* also, implying manumission by adoption. Paul speaks of Onesimus as his son. "I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable"—a true Onesimus—"to thee and to me: whom I have sent again: thou, therefore, receive him, that is, mine own bowels." He was altogether identified with the object of his intercession. "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel." The slave was a true Onesimus to Paul. "But without thy mind, would I do nothing: that thy benefit (a reference again to the idea of profit) should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season." See how mildly he puts the running away—"departed for a season." "Therefore"—that is, it was doubtless providential. "That thou shouldst receive him forever. Not now as a servant (or slave), but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord (a spiritual brother, bound both by temporal and spiritual ties). If thou count me, therefore, a partner, receive him as myself." These words, "I beseech thee receive him as myself," are the key to the entire Epistle. "If he hath wronged thee, or oweth thee aught, put that on my account: I, Paul, ... will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord (that is, by the reception of Onesimus)." . . . .

There are four ways in which Christ is revealed in the holy Scriptures. The first is by prophetic prediction, of which there are 333 distinct instances in the Old Testament. The second is by direct statement, which we may call preceptive revelation—not in prophecy, but

precept: the direct statement of revelation. The third is by type—typical revelation—as in the ceremonies and rites of the Old Testament, and also in some of its historical personages. The fourth way is by illustration. I draw a distinction between this and typical teaching. Certain things are types; other things are allegories. Some things were not distinctly stated to be types of Christ, which nevertheless we are justified in taking as illustrations. This Epistle to Philemon I believe to be an illustration of redemption. You can take the Epistle to Philemon and preach from it Jesus Christ in all the great features of redemption. I regard it as the most remarkable Epistle in the New Testament, considering its brevity.

Now look. The sinner is the property of God. He has fled from God, and is now under the curse of alienation and separation. Not only so, but he has wronged God, and robbed Him besides. The law of God provides no right of asylum for the sinner. He is the absolute property of God—both a bond-slave and a criminal. This ownership is not voided by the sinner's flight. He may break the relationship he sustains to God, but he cannot break the obligation. There is but one thing conceded to him—that is, the right of appeal. He may run to Christ, who is the partner of God, and through His intercession seek mercy. Jesus receives him. He comforts him. Not only so, but He manumits him by adoption—begets him in bonds as His own son. And then He sends him back to the Father to be received as Himself, and He says: "If he hath wronged Thee, or oweth Thee aught, put that on My account"; and with His own signature, written in blood, He says: "I will repay." Not only this: We have the abundance of grace indicated to us in the illustration—"Knowing that Thou wilt also do more than I say." The reception of

the sinner is exceedingly abundant—more than he can ask or think.

Let me read a verse which seems to me specially to indicate the illustrative power of this Epistle. It is the 10th: "I beseech thee for my son Onesimus, whom I have begotten in my bonds." Here we see Christ the *precator*, or intercessor. "Whom I have begotten in my bonds." Here he is the *genitor*, or begetter. "Which in time past was to thee unprofitable, but now profitable to me and to thee: whom I have sent again." The sinner comes back to Christ a redeemed soul, to God the Father. "Thou therefore receive him, that is, mine own bowels." See the identification of Christ with the sinner. "Whom I would have retained with me .... but without thy mind would I do nothing." See the identification of God with Christ. Now read these verses—the 15th to the 21st—carefully over again, and observe their significance in this connection.

CHAPTER XI.

MODES OF SANCTIFICATION.

Address by Prof. Henry Drummond—The Pursuit of Holiness—Futile Schemes—A Simple and Certain Method—Proximity to Christ—Cause and Effect—Consequences of Standing in His Presence and Reflecting His Image—Changes Produced in Human Character.

God is all for quality ; man is for quantity. But the immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand of the average Christians distributed all over the world. There is such a thing in the evangelistic sense as winning the whole world and losing our own soul. And our first consideration is our own life—our own spiritual relations to God—our own likeness to Christ. And I am anxious for a few moments to-night to look at the right and the wrong way of becoming like Christ—of becoming better men the right and the wrong way of sanctification.

One of the futile methods of sanctifying ourselves is trying—effort—struggle—agonizing. I suppose you have all tried that, and I appeal to your own life when I ask if it has not failed. Crossing the Atlantic the other day, the *Etruria*, in which I was sailing, suddenly stopped in mid-ocean—something had suddenly broken down. There were a thousand people on board that ship. Do you think we could have made it go on if we had all gathered together and pushed against the sides or against the masts ? When a man hopes to sanctify

himself by trying, he is like a man trying to make the boat go that carries him by pushing it—he is like a man drowning in the water and trying to save himself by pulling the hair of his own head. It is impossible. Christ held up that mode of sanctification almost to ridicule when He said: "Which of you by taking thought can add a cubit to his stature?" Put down that method forever as being futile.

Another man says: "That is not my way. I have given up that. Trying has its place, but that is not where it comes in. My method is to concentrate on some single sin, and to work away upon that until I have got rid of it." Now, in the first place, life is too short for that process to succeed. Their name is legion. In the second place, that leaves the rest of the nature for a long time untouched. In the third place, it does not touch the seed or root of the disease. If you dam up a stream at one place, it will simply overflow higher up. And for a fourth reason: Religion does not consist in negatives—in stopping this sin and stopping that sin.

Another man says: "Very well; I am not trying to stop sins in succession; but I am trying to copy the character of Christ, bit by bit, point by point, into my life." The difficulty about that method is, that it is mechanical. It makes an overbalanced life; and there is always the mark of the tool about such a life—about such a nature. It is like a wax-flower as compared with a natural flower.

There is another method. I suppose you have all tried it. I have. It is to get a book of blank paper and make columns for the days of the week, and then put down a list of the virtues with spaces against each for marks, and then follow it up with a great many rules, and determine to live by rule. You remember that is how Franklin did; and I suppose that many

men in this day, and perhaps many men here, could tell how they had hung up in their bedroom, or laid away in their secret drawers, the rules they had drawn up for themselves. Again I appeal to life. You bear me witness that that method failed. And it failed for very matter of-fact reasons—likely because you forgot the rules. As a matter of fact, that is a false method of sanctification, and, like all the others, must come to nothing.

All these methods that I have named are perfectly human, perfectly natural, perfectly ignorant, and perfectly futile. I do not say we must abandon them; but they are futile to accomplish the real end that we seek.

Now, what is the true method? There is one method which is as simple and effectual as the others are complicated and useless. It is laid down in a single verse in the Bible; and it is so practical that any man can apply it to his own life, and as certain in its action as a law of Nature. It is a case of cause and effect. The verse I speak of is in 2d Corinthians; and I shall read it from the immensely improved text in this instance of the Revised Version—the 18th verse of the 3d chapter of 2d Corinthians: "We all, with unveiled face, reflecting in a mirror the glory of the Lord, are changed into the same image from glory to glory even as by the Lord, the Spirit."

Observe: "We *are changed*." The mistake we have been making is that we have been trying to change ourselves. That is not possible. We *are changed* into the same image. Now, if we are to get the benefit of the relief that these words ought to give to the man who has been spending half his life and half his nights in a frenzied struggle for holiness without having fulfilled the necessary conditions, let us carefully mark the condition demanded here. For that condition being fulfilled, we

are infallibly changed into the same image. The condition is that we reflect in a mirror the glory of Christ. That condition I shall speak of in a moment; but one word requires an explanation in passing. "Reflecting in a mirror the glory of the Lord." What is the glory of the Lord? The word "glory" suggests effulgence—radiance. It recalls the halo that the old masters delighted to paint around the heads of their saints and Ecce Homos. But this is all material. What does that halo, that radiance, symbolize? It symbolizes the most radiant and beautiful thing in man, as in the Man Christ Jesus; and that is character. *Character.* The glory of Christ is in character. I make a challenge. Does any man know anything more glorious in man or in God than character? God's name was His character—Himself. Do not be misled by the vagueness of that word "glory" in modern usage. We lose the force of it because we do not employ the word in current speech. When it is in your mind, substitute "character" for "glory." "We all, with unveiled face, reflecting in a mirror the character of Christ, are changed into the same image from character to character"—from the character a little better to the character a little better still, the character getting nobler and nobler by slight and imperceptible degrees. Now, may I read that verse once more with all these meanings brought out? "We all, with unveiled face, reflecting in a mirror the character of the Lord, are changed into the same image from character to character."

How to get the character: Stand in Christ's presence and mirror His character, and you will be changed in spite of yourself, and unknown to yourself, into the same image from character to character. Every man here is a reflector. That is the principle upon which this is based. In your face you reflect your nationality.

I ask a man a question, and I find out in ten seconds whether he is a Northerner, or a Southerner, or a Canadian, or an Englishman. He has reflected in his very voice his country. I ask him another question, and another, and another, and I see reflections flit over the mirror from all points of the compass. I find out in five minutes that he has a good mother. I see reflected in a mirror that he has been reading Herbert Spencer, and Huxley, and Darwin ; and as I go on watching him as he stands and talks to me, his whole life is reflected back from it. I see the kind of set he has been living in—the kind of companions he has had. He cannot help reflecting. He cannot help himself showing the environment in which he has lived—the influences that have played around him. As Tennyson says : "I am a part of all that I have met." Now, we become like those whom we habitually reflect. I could prove to you from science that that applies even to the physical framework of animals—that they are influenced and organically changed by the environment in which they live. I shall not take up your time with that now ; but you all know how every man is influenced by the people and the things that surround him. I remember two fellow-students who lived for eight years together, and by the end of that time they had become so like one another in their methods of thinking, in their opinions, in their ways of looking at things, that they were practically one. When you asked a question it was immaterial to which you addressed it, and when you made a remark you knew exactly the impression it would make on both of them. They had been changed into the same image. There was a savor of Jonathan about David, and a savor of David about Jonathan. You sometimes see husband and wife, after a half century of fellowship, changed entirely into the same image. They have gone on reflect-

ing one another so often—without trying, and perhaps even trying to prevent it—that they have become largely made up of the same qualities and characteristics. That is the grand doctrine of influence—that we become like those whom we habitually associate with.

What, then, is the practical lesson? It is obvious. *Make Christ your most constant companion.* Be more under His influence than under any other influence. My fellow-students, five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart—will change your whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for any one's sake. And the supreme and the sole secret of a sanctified nature and a Christlike character and life, is to be ever with Christ and reflecting Him—catching His nature, His mind and spirit, insensibly and unconsciously, by mere proximity and contagion.

You say, "How can a man make Christ, the absent Christ, his most constant companion?" Why; friendship is a spiritual thing. Think over it for a moment, and you will find that your friend influences you just about as much in his absence as when he is with you. Christ might have influenced us more, perhaps, if He had been here, and yet I do not know. It would have been an ineffable experience to have lived at that time—

"I think when I read that sweet story of old,
How when Jesus was here among men,
He took little children like lambs to His fold,
I should like to have been with Him then.

"I wish that His hand had been laid on my head,
That His arms had been thrown around me,
And that I had seen His kind look when He said,
'Let the little ones come unto Me.'"

And yet, if Christ were to come into the world again, not ten of us probably would ever have a chance of meeting Him. I have never seen my own Queen in our little country of Britain. There are millions of her subjects who have never seen her. And there would be thousands of the subjects of the Lord Jesus who could never get within speaking distance of Him if He came to the world now. So you remember He said: "It is expedient for you (not *for Me*) that I go away"; because by going away He could really be nearer to us than He would have been if He had stayed here. It would have been geographically and physically impossible for most of us to have been influenced by His person had He remained here. And so our communion with Him is a spiritual companionship; but not different from most companionships, which, when you press them down to the roots, you will find to be essentially spiritual. All friendship, all love, human and Divine, are spiritual. So that it is no difficulty in reflecting the character of Christ that we have never been in visible contact with Him. He does not appeal to the eye; He appeals to the soul: and is reflected not from the body, but from the soul. The thing you love in a friend is not the thing you see. I knew of a very beautiful character—one of the loveliest characters which had ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained, until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket; and she saw written there: "*Whom having not seen I love.*" That was the secret of her beautiful life. She had been changed into the same image.

Let me say a word or two about the effects which

necessarily must follow from this contact, or fellowship with Christ. I need not quote to you the texts upon the subject—the texts about abiding with Christ—"He that abideth in Him sinneth not." You cannot sin when you are standing in front of Christ. You simply cannot do it. "Whosoever committeth sin hath not seen Him, neither known Him." Sin is abashed and disappears in the presence of Christ. Again: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Think of that! That is another inevitable consequence. And there is yet another: "He that abideth in Me, the same bringeth forth much fruit." Sinlessness—answered prayer—"much fruit." But in addition to these things, see how many of the highest Christian virtues and experiences necessarily flow from the assumption of that attitude toward Christ. For instance, the moment you assume that relation to Christ you begin to know what the child-spirit is. You stand before Christ, and He becomes your teacher, and you instinctively become docile. Then you learn also to become charitable and tolerant; because you are learning of Him, and He is "meek and lowly in heart," and you catch that. That is a bit of His character being reflected into yours. Instead of being critical and self-asserting, you become humble and have the mind of a little child. I think, further, the only way of learning what faith is, is to know Christ and be in His company. You hear sermons about the nine different kinds of faith—distinctions drawn between the right kind of faith and the wrong—and sermons telling you how to get faith. So far as I can see, there is only one way in which faith is got, and it is the same in the religious world as it is in the world of men and women. I learn to trust you, my brother, just as I get to know you, and neither more nor less; and you get to trust me just as

you get to know me. I do not trust you as a stranger. But as I come into contact with you, and watch you and live with you, I find out that you are trustworthy, and I come to trust myself to you, and to lean upon you. But I do not do that to a stranger. The way to trust Christ is to know Christ. You cannot help trusting Him then. You are changed. By knowing Him faith is begotten in you, as cause and effect. To trust Him without knowing Him, as thousands do, is not faith, but credulity. I believe a great deal of prayer for faith is thrown away. What we should pray for is that we should be able to fulfil the condition, and when we have fulfilled the condition the faith necessarily follows. The way, therefore, to increase our faith is to increase our intimacy with Christ. We trust Him more and more the more we know Him.

And then another immediate effect of this way of sanctifying the character is the tranquillity that it brings over the Christian life. How disturbed and distressed and anxious Christian people are about their growth in grace! Now, the moment you give that over into Christ's care—the moment you see that you are *being* changed—that anxiety passes away. You see that it must follow by an inevitable process and by a natural law if you fulfil the simple condition; so that peace is the reward of that life and fellowship with Christ. Peace is not a thing that comes down solid, as it were, and is fitted somehow into a man's nature. We have very gross conceptions of peace, joy, and other Christian experiences; but they are all simply effects of causes. We fulfil the condition; we cannot help the experiences following. I have spoken about peace; but how about joy? If you turn to the 15th of John when you go home you will see what I am about to tell you. You will remember that when Christ gave His disciples

the Parable of the Vine, He said: "I will tell you why I have told you that parable. It is that your joy might be full." Did you ever notice that? He did not merely throw it into space as a fine illustration. It was not merely a statement of the doctrine of the indwelling Christ. It was that, but it was more. "These words have I spoken unto you," He said, "that My joy might remain in you, and that your joy might be full." That is the way to get joy. It is to abide in Christ.

There, you see: Out of this simple relationship we have faith, we have peace, we have joy. Many other things follow. A man's usefulness depends to a large extent upon his fellowship with Christ. That is obvious. Only Christ can influence the world; but all that the world sees of Christ is what it sees of you and me. Christ said: "The world seeth Me no more, but ye see Me." You see Him, and standing in front of Him, reflect Him, and the world sees the reflection. It cannot see Him. So that a Christian's usefulness depends solely upon that relationship.

Now, I have only pointed out a few of the things that follow from the standing before Christ—from the abiding in Christ. You will find if you run over the texts about abiding in Christ, many other things will suggest themselves in the same relation. Almost everything in Christian experience and character follows, and follows necessarily, from standing before Christ and reflecting His character. But the supreme consummation is that we are changed into *the same image*, "even as by the Lord the Spirit." That is to say, that in some way, unknown to us, but possibly not more mysterious than the doctrine of personal influence, we are changed into the image of Christ.

I should just like to add, in drawing to a close, that this method cannot fail. I am not setting before you an

opinion or a theory; but this is a certainly successful means of sanctification. "We all, with unveiled face, reflecting in a mirror the glory of Christ (the character of Christ) assuredly—without any miscarriage—without any possibility of miscarriage—are changed into the same image." It is an immense thing to be anchored in some great principle like that. Emerson says: "The hero is the man who is immovably centred." Get immovably centred in that doctrine of sanctification. Do not be carried away by the hundred and one theories of sanctification that are floating about in the religious literature of the country at the present time; but go to the bottom of the thing for yourself, and see the *rationale* of it for yourself, and I think you will come to see that it is a matter of cause and effect, and that if you will fulfil the condition laid down by Christ, the effect must follow by a natural law.

What a prospect! To be changed into the same image. Just think of that! That is what we are here for. That is what we are elected for. Not to be saved, in the common acceptation, but "whom He did foreknow He also did predestinate to be conformed to the image of His Son." Not merely to be saved, but *to be conformed to the image of His Son.* Conserve that principle. And as we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the fellowship and companionship of Christ. And there is nothing so much worth taking away from this conference as a profounder sense of what is to be had by living in communion with Christ, and by getting nearer to Him. It will matter much if we take away with us some of the thoughts about theology, and some of the new light that has been shed upon the text of Scripture; it will matter infinitely more if our fellowship with the Lord Jesus become a

little closer, and our theory of holy living a little more rational. And then as we go forth, men will take knowledge of us—not that we have been with Mr. Moody, not that we have been with our fellow-Christians at this conference at Northfield, but that we have been with Jesus, and as we reflect Him upon them, they will begin to be changed into the same image. It seems to me the preaching is of infinitely smaller account than the life which mirrors Christ. That is bound to tell ; without speech or language—like the voices of the stars. It throws out its impressions upon every side. The one simple thing we have to do is to be there—in the right relation; to go through life hand in hand with Him ; to have Him in the room with us, and keeping us company wherever we go ; to depend upon Him and lean upon Him, and so have His life reflected in the fullness of its beauty and perfection into ours. There was a famous sculptor in Paris who executed a great work. It stands to-day in the Gallerie des Beaux Arts. He was a great genius, and this was his last work ; but like many a great genius he was very poor, and lived in a small garret. This garret was his workshop, his studio, and his bedroom. He had this statue almost finished in clay, when one night a frost suddenly fell over Paris. The sculptor lay on his bed, with the statue before him in the centre of the fireless room. As the chill air came down upon him, he saw that if the cold got more intense, the water in the interstices of the clay would freeze, and so the old man rose and heaped the bed-clothes reverently upon the statue. In the morning when his friends came in they found the old sculptor dead ; but the image was saved ! *That* is the greatest thing about you. Preserve that at any cost —the image into which you are being changed by the unseen Sculptor, who is every moment that you are in

His presence working at that holy task. The work of creation is not done. Geology is toiling to-day still at the unfinished earth; and the Spirit of God which brooded upon the waters thousands of years ago, is busy now creating men, within these commonplace lives of ours, in the image of God.

CHAPTER XII.

LOVE—THE SUPREME GIFT.

Address by Professor Henry Drummond—What is the Highest Good?—Faith Surpassed by Love—The "Fulfilling of the Law"—Love Contrasted, Analyzed, and Defended—How to Get Love—Companionship with Christ—An Eternal Possession—Love and Life.

EVERY one of you has asked himself the great question of antiquity as of the modern world: What is the *summum bonum*—the supreme good? You have life before you. That is the burning question for you to face: What is the supreme object of desire—the supreme gift to covet? We have been accustomed to be told that the greatest thing in the religious world was faith. That has been the key-note for centuries of the evangelical religion; and we have learned to look upon that as the greatest thing in the world. Well; we are wrong. If we have been told that, we have been told wrong. I have taken you in the chapter which I have read to-night [I. Corinthians xiii.] to Christianity at its source; and there we have read, "The greatest of these is love." It s not an oversight. Paul was speaking of faith just a moment before. He says: "If I have all faith, so that I can remove mountains, and have not love, I am nothing." It is not an oversight; and it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. There is a beautiful tenderness which the observing student can detect as Paul gets old—growing and ripening all through his

character; but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood. Nor is Paul singular in singling out love as the *summum bonum*. The three masters of Christianity are agreed about it. Peter says: "Above all things have fervent love among yourselves." And John goes farther: "God is love." And you remember what Christ Himself said about it: "Love is the fulfilling of the law." Did you ever think what He meant by that? In those days men were working their passage to Heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ came and said: "I will show you a more excellent way. If you do one thing, you will do these hundred and ten things, without ever thinking about it—unconsciously. If you love, you will fulfil the whole law." And you can readily see for yourselves how that comes to be. Take any of the commandments. "Thou shalt have no other gods before Me." If a man love God, you will not have to tell him that. Love is the fulfilling of the law. "Take not His name in vain." He would never dream of taking His name in vain if he loved Him. "Remember the Sabbath day to keep it holy." He would be too glad to have a day to meditate upon the object of his affection. Love would fulfil all these laws. And so, if he loved man, you would never require to tell him to honor his father and mother. He would do that without thinking about it. It would be preposterous to tell him not to kill. He would never dream of it. It would be absurd to tell him not to steal. He would never steal from those he loved. He would rather they possessed the goods than that he should possess it. It would be absurd to tell him not to bear false witness against his neighbor. If he loved him it would be the last thing he would do

And you would never have to tell him not to covet what his neighbor had. He would be rejoicing in his neighbor's possessions. So you see, "love is the fulfilling of the law."

Now, Paul had learned that; and in this argument which has been read this evening we have a most wonderful account of the *summum bonum*. We may divide it into three parts. In the beginning of this little chapter, we have love contrasted; in the middle of it, we have love analyzed; and towards the end of it, we have love defended as the supreme gift.

Paul begins by contrasting love with other things that men in those days thought much of. I shall not attempt to go over those things in detail. They are very obvious. He contrasts it with eloquence. How many men covet eloquence!—and what a noble gift it is—the gift of playing upon the minds and souls and wills of men—of moulding them. Paul says: "If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal." He contrasts it with prophecy. He contrasts it with mysteries. He contrasts it with faith He contrasts it with charity. Love is greater than faith, because the end is greater than the means. And love is greater than charity, because the whole is greater than a part. Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the use of being connected with God? It is to become like God. For "God is love." That is to say, faith is in order to love. The end is greater than the means. Love, therefore, obviously is greater than faith. It is greater than charity, because the whole is greater than a part. Charity is only a little bit of love, and there is a great deal of charity without love. It is a very easy thing to toss

a twenty-five-cent piece to a beggar. It is a very easy thing to do that when the love is in withholding. We purchase relief from the sympathetic feelings which are aroused by the spectacle of misery, at the cost of a quarter of a dollar. It is too cheap—too cheap for us, and it is often too dear for the beggar. We must either do more for him or less. Then Paul contrasts it with sacrifice and martyrdom; and I beg the little band—shall I not say the large band?—of missionaries (and I have the honor to call some of you by this name for the first time)—shall I not say to you missionaries, Remember that though you give your bodies to be burned, and have not love, it profits nothing—nothing! You can take nothing greater to the heathen than the impress and reflection of the love of God upon your own character—nothing. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India: from the day you land, that language of love—understood by all, and eloquent to every one—will be going forth from you, consciously or unconsciously; and it is the man who is the missionary, it is not his words. In the heart of Africa, among the great lakes, I have come across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark Continent, you see men's faces light up as they speak of the kind Doctor who passed there years ago. They could not understand him; but they felt the love that beat in that great heart. They knew that it was love—that that life was laying itself down for Africa—although he spoke no word. Take into your new sphere of labor where you are laying down your life that simple charm, and your life must succeed. You can take nothing greater. You may take every accomplishment; but if you give your body to be burned, and

have not love, it will profit you and the cause of Christ nothing.

After contrasting love with those things, Paul in three verses, very short, gives us an amazing analysis of what this supreme thing is. I ask you to look at it. It is a compound thing, he tells us. It is like light. And as you have seen a natural philosopher take a beam of light and pass it through his crystal prism, and as you have seen it come out on the other side of the prism broken up into its component colors—red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements, and in these words we have the spectrum of love—the analysis of love. Will you observe what these things are? Will you notice that they have common names—that they are virtues which we hear about every day, they are things which can be practised by every man in every circumstance of life; and how by a multitude of small things and ordinary virtues the supreme thing, the *summum bonum*, is made up. The spectrum of love has nine elements—nine colors—nine ingredients: Patience—"love suffereth long." Kindness—"and is kind." Generosity—"love envieth not" Humility—"love vaunteth not itself, is not puffed up." Courtesy—love "doth not behave itself unseemly." Unselfishness—love "seeketh not her own." Good temper—love "is not easily provoked." Guilelessness—"thinketh no evil." Sincerity—"rejoiceth not in iniquity, but rejoiceth in the truth." Patience; kindness; generosity; humility; courtesy; unselfishness; good temper; guilelessness; sincerity—these make up the supreme gift—the stature of the perfect man. We make a great deal of peace with God. God says much about peace on earth. "Good-will

toward men." And you will observe that all these things, all these virtues and graces, are in relation to men—in relation to life—in relation to the known to-day and the near to-morrow, and not to the unknown eternity. There is no time to do more than make a passing note upon each of these ingredients. Love is *Patience.* Love passive. The normal attitude of love—love waiting to begin; not in a hurry; not petulant; not hasty; calm; composed—waiting to begin when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. *Kindness.* Love active. Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy—in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and that is not in our keeping—God reserves that to Himself; but what He has put in our power is the happiness of our fellow-creatures, and that is to be secured by our being kind. After we have been kind—after love, after long waiting, has gone out into action and done its beautiful work—we must then exercise the third of these graces: go back into the shade again, and say nothing about it. "Love vaunteth not itself, is not puffed up." "Love vaunteth not." *Generosity.* That is love in competition with others. Whenever you have done a good turn—done a good work—you will find other men doing the same kind of work. Envy them not. Envy is a feeling of ill-will to that man who is in the same line as ourselves—a feeling of ill-will—and we hate ourselves for cherishing it. That will spring up the moment you get to your field—be it in this land or in any other land—unless you have learned generosity: to envy not. And then, after having learned that, you

have to learn the further thing: to go into the shade—to hide, and not let your right hand know what your left hand has done. *Humility.* Love hiding. "Vaunteth not itself, is not puffed up." And the fifth ingredient is a somewhat strange one to find in this *summum bonum: Courtesy*—love in relation to etiquette. "Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy has been defined as love in little things. And the secret of politeness is to love. Love *cannot* behave itself unseemly. You can take the most untutored persons and put them in society, and if they have love as a reservoir in their heart they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he lived to love everything—the mouse, and the daisy, and all the things, great and small, that God made; and so he could go into any society—into courts and palaces—from his little cottage on the banks of the Ayr. We heard the other day from one of the speakers on this platform about the meaning of the word "gentleman." It means a gentle man—a man who does things gently, with love. "Love doth not behave itself unseemly." *Unselfishness.* "Love seeketh not her own." Observe: Seeketh not even that which is her own. In Britain the Englishman is devoted to his rights. He likes to stand up for his rights—his rights as a man, and his rights as an Englishman. And I fancy you have the same kind of patriotism. You stand up for your rights; and every man as an individual or as a citizen feels a sense of property over what he calls his rights. It is the privilege of that man to give up even his rights, if necessary, for the sake of another. "Seeketh not her own." It is easy to give up things that we are not quite certain are our own · but the things that are obviously yours—

that are legally yours—that you have earned perhaps by years of labor and sacrifice of trouble or money—to give up those things which are your own, that is the hard thing. And yet the most obvious lesson of the Gospel is that there is no happiness in having and getting, but only in giving. I say, *there is no happiness in having or in getting, but only in giving;* and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. And he that would be great among you, let him serve. He that would be happy, let him remember that it is more blessed—it is more happy—to give than to receive. The next ingredient is also a remarkable one: *Good temper.* "Love is not easily provoked." Now, we are inclined to look upon bad temper as a very harmless infirmity. We speak of it as being a mere infirmity of nature—not a thing to take into very serious account in estimating a man's character—a kind of accident—a matter of temperament, and so on. And yet here, right in the middle of this analysis of love, Paul plants that thing; and the Bible again and again comes to that little infirmity, as we call it, and makes a great deal of it. It is not a little infirmity to smile at. The peculiarity of ill-temper is that it is the vice of the virtuous. It is the one blot on an otherwise noble character. You know men who are all but perfect; and who would be almost entirely perfect, but you say they are hasty—they are touchy—they are ill-tempered. Now, there is nothing that a Christian has to take more trouble to eradicate forever from his being than ill-temper. It requires the struggle of years—perhaps of a lifetime; but it has to be done. It has to be done. It is not to be looked upon as an accident of temperament; but it is a sin—one of the blackest of all the sins. It is the symp-

tom of an unloving nature at bottom. A want of patience,—a want of kindness,—a want of generosity,—a want of humility,—a want of courtesy,—a want of unselfishness—are all symbolized in one flash of evil temper. It is the revelation of what is inside a man, and therefore the man who has that must have his whole nature sweetened. It is not enough to deal with the temper. You must go to the root, and sweeten the whole nature, and then temper will die away of itself. But how can a man who has not had a victory over that part of his nature have a part in God's people in this world or in the next world? How is it possible? Why: a man with a temper such as I have described would make Heaven miserable for all the people who are in it; and except such a man be born again he cannot enter into the kingdom of God. Christ says: "If you offend one of these little ones, it were better for you that a millstone were hanged about your neck and that you were cast into the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. *It is better not to live than not to love.* I shall spend no time over the last of these two virtues. *Guilelessness.* Courtesy is love in society. Unselfishness is love denying. Good temper is love restraining. Guilelessness is love believing. And, *Sincerity* is love learning. Guilelessness is the grace for suspicious people. "Thinketh no evil." The way to win a man is to believe in him. That is the greatest secret of the Christian worker. The way to elevate a man is to believe in him and trust him. Love "thinketh no evil"—imputes no motive—puts the best construction on every action. What a delightful frame of mind to live in! And then love is sincere—wears no mask. "Rejoiceth not in iniquity, but rejoiceth in the truth"; rejoiceth not in *our* doctrine—in this church's

doctrine or in that church's doctrine, in this ism or that ism—but rejoiceth in the truth.

So much for this analysis of love. Now, my brethren, the business of your lives is to fit these things into your character. That is the supreme thing to which you have to address yourselves: to learn love. And life is full of opportunities for learning love. Every man and woman every day has a thousand of them. The world is not a playground; it is a school-room; and its great lesson that we are always to learn is the lesson of love in all its parts. What makes a man a good football player? Practice. What makes a man a good artist—a good sculptor—a good musician? Practice. What makes a man a good athlete? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in a different way—under different laws—from that in which we get the body. If a man doesn't exercise his arm, he gets no biceps muscle; and if a man doesn't exercise his soul, he has no muscle in his soul—no strength of character, no robustness. Love is not a thing of emotion and gush. It is a robust, strong, manly, vigorous expression of the whole character and nature in its fullest development. And these things are only to be acquired by daily and hourly practice. Don't quarrel, therefore, with your lot in life. Don't quarrel with the quality you have of life. Don't be angry that you have to go through a network of temptation—that you are haunted with it every day. That is your practice, which God appoints you. That is your practice; and it is having its work in making you patient, and humble, and sincere, and unselfish, and kind, and courteous, and guileless. Don't grudge the hand that is moulding the shapeless image in you: it is growing more beautiful; and every touch is adding to its perfection. Keep in the midst of life

Don't isolate yourself. Be among men, and among things, and among troubles, and amongst difficulties and obstacles. Es bildet ein Talent ſich in der Stille, Doch ein Character in dem Strom der Welt. You remember Goethe's words: "Talent develops itself in solitude; character in the stream of life." "Talent develops itself in solitude" —the talent of prayer, of faith. "Character in the stream of life." That is where you are to learn love.

How? Now, how? I might again go over all the things I went over last Sunday night as the futile means of becoming like Christ. We apply them all to love. We strive for it. We brace our wills to get it. We make laws for ourselves. And we pray for it. These things will not bring love into our nature. Love is an effect. It is a question of cause and effect; and if you fulfil the right condition, you must have the effect produced in you. Shall I tell you what the cause of love is? If you turn when you get home to the Revised Version of the Epistles of John, you will find there these words: "We love because He first loved us." "We love"—not, "We love Him." That is the way the old version has it, and it is wrong. "We love because He first loved us." Look at that word "because." There is the cause of which I have spoken. "*Because* He first loved us." The effect follows that we love Him—we love all men. Our heart is slowly changed. Because He loved us, we love. Contemplate the love of Christ, and you will love Him. Stand before that, and you will be changed into the same image, from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it. You cannot command yourself to do it. And so look at the great sacrifice of Christ, as He laid down His life all through life, and at His death

upon the Cross of Calvary; and you must love Him. Love begets love. It is a process of induction. You put a piece of iron in the mere presence of an electrified body, and that piece of iron for a time becomes electrified. It becomes a temporary magnet in the presence of a permanent magnet, and as long as you leave the two side by side, they are both magnets. Remain side by side with Him who loved us, and gave Himself for us, and you too will become a permanent magnet—a permanent attractive force; and like Him you will draw all men—be they white men or black men—unto you. That is the inevitable effect of love. Any man who fulfils that cause must have that effect produced in him. Gentlemen, give up the idea that religion comes to us by chance, or by mystery, or by caprice. It comes to us by natural law; or by supernatural law, for all law is Divine. Edward Irving went to see a dying boy once, and when he entered the room, he just put his hand on the sufferer's head, and said, "My boy, God loves you," and went away. And the boy started from his bed, and he called out to the people in the house, "God loves me! God loves me!" One word; one word! It changed that boy. The sense that God loved him had overpowered him, melted him down, and begun the making of a new heart. And that is how the love of God melts down the unlovely heart in us, and begets in us this new creature, who is patient and humble and unselfish. And there is no other way to get it. There is no trick about it. Oh, truth lies in that!—we love others, we love everybody, we love our enemies, because He first loved us.

Now, lastly: I have a word or two to say about Paul's reason for singling out love as the supreme possession. Love defended or justified. It is a very remarkable reason. In a single word it is this: it lasts. It is a thing

that is going to last. "Love never faileth." Then Paul begins again one of his marvellous lists of the great things of the day, and exposes them. He runs over the things that men thought were going to last—the things that men accounted great; and he shows that they are all fleeting and transitory. He says: "Love never faileth: but whether there be prophecies, they shall fail." It was the mother's ambition for a boy in those days that he should become a prophet. For hundreds of years God had never spoken by means of any prophet, and the prophet was greater than the king. Men waited for a prophet to appear, and hung upon his lips when he did. Paul says: "Whether there be prophecies, they shall fail." This book is full of prophecies. One by one they have failed; that is, having been fulfilled, their work is finished except as evidences—as matters of interest. Their work has failed. "Whether there be prophecies, they shall fail"—they have nothing more to do in the world except to feed a devout man's faith. Then Paul talks about tongues. That was another thing that was greatly coveted. "Whether there be tongues, they shall cease." As we all know, many, many centuries have passed since tongues have been known in this world. They have ceased. Take it in any sense you like. Take it in its narrowest sense, which probably was not in Paul's mind at all—languages in general. Take the words in which these chapters were written—Greek. It has gone. Take the Latin—the other great tongue of those days. It ceased long ago. Look at the Indian language. It is ceasing. The language of my own Scottish Highlands is ceasing. The most popular book in the English tongue at the present time, except the Bible, is one of Dickens' works—his "Pickwick Papers." It is written in the language of London street-life; and experts assure us that in fifty years it will

be unintelligible to the average English reader. Its language is ceasing. Don't covet that. Then Paul goes farther, and with even greater boldness he says: "Whether there be knowledge, it shall vanish away." And the wisdom of the ancients, where is it? It is already gone. A school-boy to-day knows more than Sir Isaac Newton knew. His knowledge has vanished away. You put yesterday's newspaper in the fire. Its knowledge has vanished away. You buy the old editions of the great encyclopædias for a few cents. Their knowledge has vanished away. Look how the coach has been superseded by the steam-engine. Look how electricity—look how the telephone has come in and put a hundred inventions aside. Ay, and they will have their day and then vanish away. The greatest living authority on electricity and on physics—Sir William Thomson—said the other day in Scotland at a meeting at which I was present: "The steam-engine is passing away." "Whether there be knowledge, it shall vanish away." At every workshop in America you will see out in the back-yard a heap of old iron—a few wheels, and a few levers, all rusty. Twenty years ago that was the pride of the city. Men flocked in from the country to see this great invention, and now it has been superseded and has vanished away. And all the boasted science and philosophy of this day will soon be old. It is not going to last. My brother, it is not going to last. Let us pursue it; but let us not make it the chief thing. Let us be humble with it when we get it, because it is temporary. In my time in the University of Edinburgh, the greatest figure in the faculty was Sir James Simpson, the discoverer of chloroform. The other day, just before I left Scotland, his successor and nephew, Professor Simpson, was asked by the Librarian of the University to go to the library and pick out the books on his sub-

ject (midwifery) that were no longer needed. And his reply to the Librarian was this: "Take every book that is more than ten years old, and put it down into the cellar." Knowledge has vanished away. Sir James Simpson was a great authority ten years ago—twelve years ago; men came from all parts of the earth to consult him; and the whole knowledge of that day, within that short period, is now consigned by the science of to-day to the cellar. How true are the words of Paul: "We know in part, and we prophesy in part." "We see through a glass darkly." Can you tell me anything that is going to last? Many things Paul did not condescend to name. He did not mention money, fortune, fame; but he picked out the great things of his time, and then brushed them aside. A great many things that men denounce as sins are not sins; but they are temporary. And that is a favorite argument of Paul's. He says: "The world passeth away." That is a great charge against the world. There is a great deal in it that is delightful and beautiful; there is a great deal in it that is useful and pleasant; but it passeth away—all that is in the world—the lust of the eye, the lust of the flesh, and the pride of life. But while the world passeth away, "he that doeth the will of God abideth forever." And Paul's argument here again is precisely that all these things are going to pass away, and therefore they are not worth the entire life and the consecration of an immortal soul. Let the immortal soul give himself to something that is immortal; and the only things that are eternal are these: "Now abideth faith, hope, love; and the greatest of these is love." You can see that the time will come when two of these things will perhaps pass away. I do not know—we know so little about the conditions of life in the other world—but it seems to me as if there will come a time when faith shall vanish into

sight, and when hope shall vanish into full fruition. Then there will be one thing left, and that is love. Covet that everlasting gift—that one thing which is going to stand out— that one coinage which will be current when all the other coinages of all the nations shall be returned from the bank of eternity. Covet that, my brothers, and give yourselves to that. Put things in their proportion. *Put things in their proportion;* and let the object of your life be for yourself to have the character defended in these words—and it is the character of Christ—borne into your character, that you may be created into the same image. I have said this thing is eternal. Did you ever notice how John is continually associating love and faith with eternal life? I was not told when I was a Sunday-scholar that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should have everlasting life." What I was told, I remember, was that God so loved the world that if I trusted in Him, I was to have a thing called peace, or I was to have rest, or I was to have joy, or I was to have safety. But I had to find out for myself that whosoever trusteth in Him—that is, whosoever loveth Him, for trust is only the means to the end—hath everlasting life. The Gospel offers a man life. Don't offer men a thimbleful of Gospel. Don't offer them merely joy, or merely peace, or merely rest, or merely safety; but remember how Christ came to give men a more abundant life than they had, and then you will take hold of the whole of a man—you will give him a bigger life, a fuller life-current, than the life he is living. Then your Gospel will move him, if he has laid hold of it. Instead of laying hold of a part of his nature, you lay hold of the whole of his nature. Christ becomes to him the Way, and the Truth, and the Life. Do you want to know whether you are to live to-morrow? Why

do you want to live to-morrow? It is because there is some one who loves you, and whom you want to see to-morrow, and be with, and to love back. There is no other reason why we should live on than that we love and are beloved. You see how the thing is eternal. The moment a man has no one to love him, he commits suicide. So long as a man has those who love him, and whom he loves, he will live; because to live is to love. If it be but the love of a dog, it will keep him in life; but let that go and he has no contact with life—no reason to live. He dies by his own hand. You want to live because you love, so that love is life. "Love never faileth." Life never faileth, so long as there is love. That is the philosophy of what Paul is showing us: why love should be the supreme thing—because it is going to last. It is the eternal thing.

Now, gentlemen, I have finished. How many of you will join me in reading that chapter once a week for the next three months; then once a month for the following three months? I know a man who did that, and it changed his whole life. Will you do it? It is for the greatest thing in the world. Ay, you might begin by reading it every day for a week—especially the verses in the middle which describe the perfect character. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself." Get these ingredients fitted into your life. Then everything that you do is eternal. I need not tell you that eternal life is not a thing that we are to get when we die. It is a thing that we are living now, and that we will have a poor chance of getting when we die unless we are living it now. The life of love is an eternal life; and there is no worse fate can befall a man than to live and grow old alone—unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to

love—for God is love. So that this thing is worth doing It is worth doing! It is worth giving time to. No man can become a saint in his sleep; and to fulfil the condition requires a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires a certain amount of preparation and time. Address yourselves to that one thing, and have this supreme thing engraven upon your character. You will find as you look back upon your life that the moments that stand out above everything else are the moments when you have done things in a spirit of love. "He that loveth is born of God"; and above all the transitory pleasures of life there stand forward those supreme moments when we have been enabled to do unnoticed kindnesses to those around about us—things too trifling to speak about, but they become a part of us. I can remember them now. I have seen almost all the beautiful things God has made; I have enjoyed almost every pleasure that God has planned for man; and yet I can look back, and I see standing out above all the life that has gone four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine—and that is the thing that I get comfort from now. When I think about my past life, everything else has been transitory—has passed away. But the acts of love which no man knows about, or will ever know about—they never fail. And, my brethren, in closing, let me remind you that in the book of Matthew, where the great judgment day is depicted for us in the imagery of One seated upon a throne and dividing the sheep from the goats, the test of a man then is not, "How have I believed?"—but, "How have I loved?" The test of religion—the final test of religion—is not religiousness, but love. I say the final test of religion at the great assizes is not religiousness, but

love; not what I have done—not what I have believed—not what I have achieved—but how I have loved: according to the number of the cups of cold water we have given in the name of Christ.

"Oh, may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence."

CHAPTER XIII.

DIVINE CHOICE OF INSTRUMENTS.

Address by Mr. D. L. Moody—The Mosaic Offerings—Small Gifts Acceptable—The Heart Desired Rather than the Head—Foolish and Base Things Used to Confound the Mighty—Moses and his Rod—Other Scripture Instances—A Work for Every One.

I WANT to call your attention to a few things you will find in the 25th chapter of Exodus. I think this chapter ought to be read with the 25th chapter of Matthew—the parable of the talents. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take My offering. And this is the offering which ye shall take of them: gold, and silver, and brass." Notice; if a man hadn't got gold, he brought silver. It was just as acceptable as if he had brought gold. Gold has no value in Heaven. They use it there to pave the streets with—better gold than we have down here—transparent gold. God can make gold as easily as He can make dirt. He can make a world of it. Gold has no value in His sight. But He knows that man has got his heart set on it; and what He wants is what your heart is set on. If you love Him, you will give Him everything. If a man hadn't gold, he could bring silver. It was just as acceptable as if he had brought gold. If he had neither gold nor silver, he could bring brass; and it was just as acceptable as if he had brought silver or gold. I can imagine some man coming up with an offering of brass, and an-

other man says: "What are you bringing brass for?' "Because I have got no silver or gold." "Well; but it won't be acceptable." Don't you believe it! If you bring it with your whole heart, it is just as acceptable as if you brought gold. "And blue, and purple, and scarlet, and fine linen, and goats' hair." I have always been glad the goats' hair was in there. Lots of people haven't got gold, or silver, or brass, or fine linen; but they have got a few goats' hairs. A little child can bring a handful of goats' hair, and it is just as acceptable as if it brought a bag of gold. I think I can see the wisdom of the Almighty in this. Children like to be busy, and God wanted that every one should have something to do. "And rams' skins dyed red, and badgers' skins, and shittim wood; oil for the light, spices for anointing oil, and for sweet incense; onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make Me a sanctuary, that I may dwell among them."

I have read this portion of Scripture to-night that I might say a few words to some young men here who may feel that they haven't got any gift to work for God. Now, I feel more anxious for that class of people in this country than for any other, because I believe they are more numerous. There are thousands of men that would become more useful in God's kingdom if they would wake up to this fact: it isn't brains God wants; it is the heart. It isn't the head God wants—it is the heart. A great many think they have got to have a great deal of head-culture before God can use them. He wants the heart. When He wanted some one to take Elijah's place, He didn't take one of the prophets; He went out among the oxen, and there he found Elisha ploughing with his oxen, and He called him to take the place of Elijah—the greatest prophet on the face of the earth. Elisha went right on with the work, and he fulfilled his

mission as well as Elijah did. And so you will find it all through the Bible—God taking men who are willing to give the heart. Paul says in 1st Corinthians that God uses the foolish things. We don't want the foolish things—we want the wise, we want the great, we want the mighty; but God uses the foolish things. And then the next thing Paul says is that God uses the weak things. We don't want the weak things; we want the strong. But when God has some great work to do, He calls some weak man. If we had wanted to find a man that would write a book to go all through the world, we would have gone to Oxford or Cambridge; but God goes to Bedford Jail and takes Bunyan, and he writes the "Pilgrim's Progress." God takes the foolish things, the weak things, the base things. That is the thing we want to learn. He takes the despised things—that the proud and haughty world looks down upon, and scorns and condemns. God takes them. And there is danger that some of you college men will look down on some of these base things, these weak things, these foolish things. Paul goes a step farther, and says He takes "the things which are not, to bring to naught things that are: that no flesh should glory in His presence." Now, I tell you, young men, if God is going to do the work, He is not going to give you the glory. When you and I get to the position that we are willing to give Him all the glory, then He can use us. When a man is weak, then he is strong. Then is when we have strength—when we haven't any. That is just the time we lean on God s arm, and know our need. There was once weeping in Heaven. There was a sealed book, and there wasn't one that could open that book. I see John looking at one and another, to see is it a possible thing for any of them to open the book. He looks at Abel. Abel has been here four thousand years; but he can't open the

book. Is it possible that after being here four thousand years he can't do this? Yes. John looks at Enoch, who was translated to Heaven without seeing death—of whom the world was not worthy. No. Even Enoch is not worthy to open the book. Now he looks upon Moses, the father of the faithful—Moses, the great law-giver. But even Moses isn't worthy to open the book. He looks at Elijah, and Elisha, and Isaiah; and among all the prophets and patriarchs no one is worthy. And some of the Apostles had got there—got there ahead of John; but not one of the Apostles was worthy to open the book. John wept much; and all at once one touched him, and said: "Weep not. The Lion of the tribe of Judah hath prevailed." And John looked, and saw the lion as if it was a slain Lamb, and the Lamb came, and took the book, and opened it. What is the lesson? When God wants some one to bring out the things of Heaven, He takes a lamb. God uses the weak things. When you and I are lacking in strength, in wisdom, or in power, and feel that we are foolish and weak lambs, then God can use us. I remember when I was in Scotland, some one sent me a book: "What is That in Thine Hand?" When I was preaching two or three times a day, I hadn't time to read it, and threw it aside; but the title attracted my attention. I got hold of that tract and read it through, and I have always been glad I did. Moses thought God Almighty had mistaken his instrument. He went on excusing himself, and said he was slow of speech—he had an impediment in his speech. But God said: "What is that in thine hand?" He had a rod in his hand, that he had cut to serve him as a sort of cane out there in the desert, or a shepherd's staff. There was nothing extraordinary about it. I suppose he had cut the first stick he came across, and might have cut a hundred better ones if he had looked around.

It was an old dried-up stick. God says: "What is that in thine hand?" "Nothing but a rod," says Moses. Then God sent him out, right in the eye of an unbelieving world, and told him to go to Egypt and deliver three million people with that old dried-up rod. Suppose he had met one of your philosophers—one of your free-thinkers. Suppose some one of that kind had met Moses, and said: "Moses, where are you going?" "I am going to make Pharaoh let three million slaves go free." "Ah, I suppose you know what that means. It will take a mint of money, and the greatest war the world ever saw." But there was no mint of money and no army—nothing but one man with a rod. Holding that with an iron grip, he was going to demand of the mighty Pharaoh that he let the people of Israel go free. The skeptical world would have thought he had gone clean mad, to imagine he was going to succeed. "What are you going to do it with, Moses?" "I am going to do it with this rod." "Yes," they would have said; "he has certainly gone out of his head." If it had been in our day, they would have thought he could do nothing without shot and shell, and trains of artillery. Men know a heap too much sometimes. Look at Moses as he started out in Egypt forty years before. He wasn't fit for God to work with. He wasn't good for anything. And you may get all the wisdom in all these colleges and universities, and if you haven't got the Spirit of God in you, you will not be good for anything. I'd rather have Moses' old rod than a whole crowd of you. But now Moses has been forty years with God, and God has been teaching him wonderful things; and he goes down and stands before the king—tells the proud, haughty-looking king that he must let the children of Israel go free, for God demands it. "Who is your God? Who is God, that I should obey Him?" "He is the God of this

rod," says Moses. "Your God, the God of that old dried-up stick! I don't fear you." But Moses hasn't gone a great way till he stretches that old rod out over the waters of Egypt, and turns them into blood. It has become a very serious thing. Nobody can get a drink of water. Who is going to drink bloody water? The river is full of blood—blood all over the nation. Well: this man suddenly becomes the most important man in all Egypt. The king sends for him, and asks him to take the plague away. With his rod he does it. Again Moses demands of Pharaoh that he let the children of Israel go, and threatens a plague of frogs. Says the king: "I am not afraid of frogs." "Ah, but there will be so many of them, you will not know what to do." The frogs came—so many that the king couldn't take a step without stepping on a frog, and they got into his ovens and troughs—frogs, frogs, frogs!—until at last he got tired, and was glad to have the rod turned against them. The old rod did the work very well. When the children of Israel got to the Red Sea, and Pharaoh was coming on with his host in the rear, all that Moses had to do was to stretch out that rod, and the Red Sea separated, and they passed over dry-shod. When they came near dying for want of water, all Moses had to do was to strike the flinty rock, and the water gushed forth. Why, dear friends, when God Almighty linked His power with that rod, it became a rod that was worth more than all the armies in the world. If God can use an old dried-up, withered rod, He can use you and me. Some of us are pretty dry, but God can use us. That is the lesson we have got to learn. When we are weak, contemptible, base, obscure—when the world looks down upon us—then is the time God can use us. One drop of His power will move Heaven and earth. The same power Moses had, you and I can have.

Another thing: Work with what you have got not with what you haven't got. Moses hadn't any shot and shell, or Damascus blades; but he took his rod. Take what you have. Take the gifts you have, and go right out and go to work. Look into the Bible, and see how God takes up the base things all the while. There is Samson, going out to meet a thousand Philistines with a jaw-bone of an ass. Nothing weaker than that!—very contemptible! But he routs them hip and thigh—puts the whole crowd of them to flight. It wasn't Samson—it wasn't the jaw-bone; they are nothing; but it was the God of Heaven that worked through him. Oh, men, let us learn this lesson. Let us get our jaw-bone, and go right to work. Let us get our rod, and go right to work. You are not more contemptible than a rod—than a jaw-bone. God can use you and me. That is the lesson. Look at Gideon. He had only an army of 32,000 men to meet a great host. And Gideon was no warrior. He hadn't been schooled among military men. He marshalled his army together, and found he had 32,000 men. I suppose he thought he hadn't men enough. But the Lord says to him: "Gideon, here is your proclamation. You have too many men for Me to work with. Let all that are timid and afraid return and depart from Mount Gilead." Then he had only 10,000 men. I suppose Gideon thought the Lord had made a mistake. to let those men go. I want to say, my brethren, I believe the Church of God would be stronger every way if it could get all the timid people and all the doubters to go back to the rear. Well; these men got out of danger. They were glad to get home to their wives and mothers. Then the Lord says: "Gideon, you have got too many men now. You will be taking the glory to yourself. Take them down to the water, and every man that laps as a dog laps, take him out from the rest; and

when you have gathered all the men of that kind, take *them*." So they go down to the water, and 9,700 men lie down to drink, and that is the last we ever see of them. They are there yet, for all I know. Gideon just took those 300 men, and they surrounded the camp of Midian. What did they take? Pitchers. Who would think of going out to meet an army with pitchers? But they went out with lights in the pitchers, and they blew their trumpets, and shouted: "The sword of the Lord and of Gideon!" Ah, that struck terror, and the enemy fled away like chaff. It wasn't the sword of Gideon only; it was the sword of the Lord and of Gideon. And the empty pitchers did the work very well. If God could use an empty pitcher, He can use you and me, can't He? If He could use the jaw-bone of an ass, He can use you and me, can't He? Come, young men, wil you let God use you when you get home? Never mind anything else you have got here, if you take away the idea that God will use us if we give Him our whole hearts. Just cultivate the heart. There are lots of people whose heads grow bigger, but their hearts don't. A man with a big head and a small heart is a curse tc any church, or any community. We want our hearts tc grow. Look again—going on through history. Look at David, undertaking to go out and fight Goliath. I suppose David was under-size, and you know Saul was above the general size. Saul looks down upon David and says: "You are not able to go and fight this giant You are but a youth." But David says: "God will help me." And he says: "I wish you would let me have the weapons I am familiar with." "What have you got?' "I have got a sling." "What!—a sling? You, going to meet that giant with a sling! Well, then; you will have to put on my armor." So he gets the young man's body all covered with armor; but David finds it is too

heavy, and has it taken off. God couldn't use him in a heavy armor. "What are you going to use in the sling?" "Oh, some stones." "Why, you are mad, my boy." "Oh, no; I am all right if my God is with me. That uncircumcised Philistine is nothing in the sight of my God." I see him pick five small stones out of the brook—that was four too many. One in the sling was enough. The giant looked down on him, and despised him. He was one of the base things God uses. "What! a sling? The great giant of Gath going to be hurled out of existence by a boy with a sling!" But David just took that stone and put it into the sling, and down came the giant. The sling did its work very well. So let us get our slings and go about it. Joshua, you know, used rams' horns—another base thing. I see the mighty army tramping around the walls of that city, around and around; but at last when the time came, they shouted, and the walls came tumbling down. Let us get our rams' horns; let us get our pitchers; let us get our jaw-bones—or anything. If God is in it, that is enough. I suppose Mr. Oatts could tell you of a merchant in Glasgow who used to preach wherever he thought he could do good. One day he was talking about Shamgar. "Over the hill," he said, "there came a man. He came near Shamgar, and said: 'Shamgar, Shamgar, run for your life! Six hundred Philistines are coming over the hill after you.' But Shamgar said: 'They are four hundred short. I'll take care of them.' He believed in Scripture, you see--that one should chase a thousand. So he takes his ox-goad and slays the whole six hundred." Let us take the lesson. If you have got anything at all, lay it on the altar. If it is brass, put that on. If it is silk, or fine linen—if it is only a few goats' hairs, put that on. Say, "Here I am, Lord, with my goats' hairs. Take me. I want to have a hand in building up your kingdom. I

want to be used. Here am I. Send me." God will send you when your heart is right. There was Dorcas. She had nothing but a needle; but look at the millions of needles she has put in motion. Look at the Dorcas societies all over the world, sending out missionaries. She took what she had, and laid it on the altar, and God accepted it. And Dorcas has become famous all through these centuries. "What is that in thine hand?" Have you got a needle—a dried-up stick—a jaw-bone of an ass—a pitcher—an ox-goad? It looks very base in the sight of the world—very contemptible; but God will use it if it is consecrated to His service. Just say: "Take it. Take me, and use me."

I want to say another thing. I have never seen a man that has been successful in this work in this country or any other country, who wasn't willing to do anything that God has got for him to do. You will find that the men that have worked their way up, and become eminent and useful, were willing to begin down in the gutters. They have been willing to work with few or many—just wherever God put them. And I don't believe a man is fit for God's work if he has picked his own field—if he looks out for some easy field. Men that do that are good for nothing in God's work. Thousands of men are willing to get on a platform and speak; but I tell you men are scarce that are willing to go down in the gutter—that are willing to train a boy for eternity. Men are very scarce that are willing to save a drunkard. Plenty of men are willing to preach—to get on a platform, and preach and exhort, and do that kind of work; but workers are very scarce who will labor with a drunkard, or deal with men one at a time. Now my dear friends, if you want to be used by God, don't you be picking your field; but say: "Here I am, Lord. Send me where you will. Let me be among hewers of wood

and drawers of water—anything, so that the temple of God is being built." Work that you do in that spirit isn't small. You can't touch God's work with the right motive without touching Him, and you can't touch Him without receiving virtue. It is impossible for a man to touch God's work with the right motive without being touched himself and blessed. You remember when Elijah was on Carmel praying for rain, how he sent his servant to see if there was any sign of rain. The servant came back and said there was no sign of rain. The old man bowed his head, and prayed, and said: "Go again, and look toward the sea." The servant came back and said there was no sign. He just kept on praying, and sent the servant a third time, and a fourth time, a fifth time, a sixth time. Still there was no sign. If he had been a quick-tempered man, I suppose he would have got out of temper. There was the sun burning away, and the ground all cracked up. But the seventh time the servant comes back, and Elijah asks him if there is any sign of rain. He says, in a sort of indifferent way: "Well, yes. I don't know as it is much of a sign. I saw a little cloud. It didn't amount to much. It wasn't any bigger than a man's hand." "What do you say? Saw a cloud! Saw a cloud coming up out of the Mediterranean? Saw a cloud?" "Yes." "Well; go and tell Ahab to make haste and get out of the rain, or he will have a good drenching before he gets home." Perhaps a good many people were skeptical; but in a moment there was abundance of rain. The Almighty was in that cloud. He sent that cloud. It came up in answer to prayer, and God was in it, and that's enough. Anything that God is in, don't you call it small. If God calls you to take a little child and train it for His kingdom, don't you think that is a small work. I remember being a guest of a family a little while ago, and there

was a young lady in the house. I said to her: "What is your work?" She said: "I have got a Sunday-school class." Said I: "That is a grand thing for a young Christian to begin with. I don't think you could do better. I noticed you in the meeting to-day." "Yes; I was there." "I thought you had a Sabbath-school class at three o'clock." "So I had." "Did you get any one to take your place to-day? Did you tell the superintendent you weren't going to be there?" "No, sir." "Did you tell your class you weren't going to be there?" "No, sir." "How do you know they had any one to teach them to-day?" "I don't think they had, for I saw most of our teachers at your meeting." "That is not the way to do the Lord's work." "Well, Mr. Moody; I have only five small boys and I didn't think it would make any difference." My dear friends, don't think lightly of it if you have "only five small boys." There may be a Wesley in that class. There may be a Martin Luther. There may be a Reformation slumbering in one of those boys. There may be a preacher who will go out and stir tens of thousands. When a man or woman looks on God's work in that light, they ain't fit for that work. Do you suppose Mrs. Wesley knew what she was doing when she was training John and Charles Wesley? She might have thought her work very obscure—that she wasn't accomplishing much. Probably she never went on a platform in her life—never was in a ladies' meeting. But she trained John and Charles Wesley for a work which is now carried on by more than a hundred thousand ministers. It is estimated that twenty-five million people are adherents of that one denomination. Look at the men blessed in that denomination. Look at the people brought out in the Methodist meetings. Think of the work she has done. Eternity alone will tell what that woman has accom-

plished. She has only been gone about a hundred and fifty years; but she has set a stream in motion that will go on and brighten till the day dawn. It was a small work—it might have been looked down upon while she lived; but in the sight of Heaven it was a mighty work. Anything that God is in, don't call it small. Look at that saint in Bethany. If they had had newspapers in those days, and they had been told that something was going to happen out in Bethany that day that should outlive all the monuments that have been erected on this earth—outlive the Cæsars, and Alexander, and all the mighty conquerors; something that should be more lasting than any marble, bronze, or granite; why, what a rush there would have been there of reporters. And suppose they had seen Mary bring out her alabaster box, do you suppose they would have put that in the paper? "Why; the Jerusalem public wouldn't be interested in that. Our readers wouldn't care for that." But have you ever thought, that thing has outlived all the great men that have trod this footstool? Kingdoms have come and gone; empires have risen and faded away; men have reigned and gone down to their graves and no one knows anything about them. But Mary of Bethany is the best-known woman in history to-day. Not a woman shines brighter. What did she do? She just took an alabaster box, and anointed Jesus Christ for His burial. She just did that one thing. Now, we are not told she was a gifted woman. We are not told she was a cultured woman. We are not told she ever stood on a platform and exhorted people, or ever lectured. We are not told she was a strong-minded woman—an advocate of woman's rights, or anything of that kind. But there was one thing she could do. She could sit at the feet of Jesus Christ, commune with Him, catch His spirit, and break that alabaster box and

anoint Him. The fragrance of that ointment is in this house to-night; and there never was a night in the history of the world when it was better known than it is known to-night. To the end of time that story shall be told as a memorial of her. It has gone to the corners of the earth. They say that story has been put into 350 different languages. What a monument! And you know the tribute Christ paid to that woman. It is this: "She hath done what she could." That is enough. If I could say what I would rather have said of me than anything else when I go down to my grave, it would be these words: "He hath done what he could." I'd rather have that than a slab of pure gold reaching to heaven.

Young men, let me urge you to do what you can. God doesn't ask you to do what you can't do. "This shall be said as a memorial of her: she hath done what she could." Let us do what we can. Let us not be seeking some high position; but let us get down at the feet of the Master, and be willing to let God use us—to let Him breathe His Spirit upon us and send us out to His work. If you can't be a light-house, you can be a tallow candle. I remember when I was preaching in a log-house on the frontier, the announcement was made: "Mr. Moody will preach at early candle-light." As darkness grew over the road I would go to the old log school-house. I would get there first. An old woman would come in with one tallow dip, and she would set this on end. It didn't give much light; but if you had nothing else, you would be glad of a tallow candle. The next woman that would come would bring a light, and stick that up on the desk. The next woman would bring a lamp, and bring it out from under her shawl. Every one brought a light with her, and before long we had plenty of light. My friends, let every one of you bring your

light—be it large or small—and we will soon light up this dark earth. Take what you have got, and do what you can. I remember hearing of a man that had a dream. He was one of those men that are ambitious to do some great thing for the Lord; but he had never been successful. He was always trying to do some great thing and never succeeded; and I never saw a man to succeed in my life that was all the time waiting to do some great thing. One night this man dreamed that he was taken to see a beautiful temple, built of polished stones. It was all built with one exception: there was one stone left out. Said he: "What is this stone left out for?" "Ah," said the master-builder, "one of the stones wanted some higher place, and so I left it out entirely." The man woke up, and learned the lesson. After that he was willing to go into any chink in the temple. Let us do what we can. Let us not wait till we get home—get to college—get to the seminary; but every day you will find something to do. I gave down here in the Glen the other day this motto: "Do all the good you can, to all the people you can, in all the ways you can, as long as ever you can."

CHAPTER XIV.

INDIA FOR CHRIST.

Address by the Rev. Jacob Chamberlain, M.D., D.D., of the Arcot Mission, Madanapalle, India—Hindostan and its People—Languages, Religion and Morals—Caste and the Endowed Temples—Methods of Missionary Work—Significant Admissions of Brahmins—Heathenism Crumbling—Inviting Opportunities—Three Calls—History and Prophecy.

THE world was never so open to evangelistic efforts of every kind as at the present day. Never have there been such evangelistic agencies, so organized, so prepared, ready to push on into all the world.

It would be instructive to review the centuries from the time when the echoes of our Saviour's last command reverberated down from His ascension car. It would be stimulating to see how wonderfully the doors of entrance to all the nations have been opened during the lifetime of some of us; for those of us who are not yet very aged remember well the earnest petitions that we used, in our childhood, to hear in the monthly concerts that God would open the doors for the missionary and the Gospel to enter the then closed nations of the earth. Now the door to every nation has been opened—opened?—they have been torn from their hinges and trodden in the dust and can never more be shut.

But time forbids our delaying to recall these cheering providences of the past, or even to glance at the marvellous openings now taking place in every missionary country the world around Our view this evening must

be chiefly restricted to one missionary field and God's marvellous doings in it, and the opportunity, unprecedented in the history of the world, for victorious service there. Let us, however, on our way to that land, cast a single glance at another field.

Have you heard the bugle-call from the Island Empire of Japan, in that significant paper recently given to the American churches through the religious press—a paper signed by every missionary of the United Church of Christ in Japan, in which they set forth the opportunities unfolding with such bewildering rapidity, and summon the Church of Christ to special united effort during the remaining thirteen years of this century, and declare their conviction that, if the Church of Christ seizes its opportunities, that whole empire may be brought to Christ before the year 1900 strikes on the clock of time, and that then Japan will join its forces with those of the other Christian nations for the conquest of Korea, Siberia, and North China to the sway of the Prince of Peace.

But I ask you to come with me now to the land of the Védas, the land of the Ganges, to which I have given more than a quarter of a century of my life, and discern with me the on-coming conflict, nay, the conflict now at its thickest, with its promises of glorious victory or of direst defeat. "The watchman said, The morning cometh—*and also the night.*"

India is the home of one-sixth of the whole human race. Reaching as it does from the burning tropical sands of Cape Comorin, within eight degrees of the Equator, up 2,000 miles to the forever-frozen peaks of the Himálaya Mountains on the north, and from Afghanistan on the west through 1,800 miles to Indo-China on the east, we have a country that is inhabited by 252,000,000 of people. India is equal to about one-half of the

area of the United States ; or to speak a little more accurately, if you draw a line from Dakota south through Texas, India is equal in size to that part of the United States which falls eastward of that line—from Dakota to Texas, from Maine to Florida—and it has five times the population of the whole of the United States by the last census.

The people of India are not a homogeneous people ; not of one race or language. It is, for example, as if you started in Spain to visit all Europe. Wishing to talk to the inhabitants, you must talk first Spanish, then Portuguese, then French, then Dutch, then German, then Danish, then Swedish, then Finnish, then Russ, then Polish, then Hungarian, then Bulgarian, Roumanian and Servian, then Turkish, then Greek and Italian, and many other languages. The people in Europe are as different as their languages. There are forty languages spoken in India ; many of them very ancient languages, very highly wrought out and finely polished ; beautiful and perfect vehicles for the presentation of Divine truth. The Sanskrit, in which the Védas were written, the elder sister of the Greek, rivals even that in fullness and power and beauty, and that is still the language of ritual in all India, being to the Hindus all that Latin is in the Romish Church and even more. The people are as different as their languages ; not of one cast of countenance, not of one ethnological descent.

The religion of the people of India is one, as in Europe in the time of Martin Luther. When Luther was born there were in Europe many languages, many kingdoms, many different races ; but Europe was of one religion, with the exception of the Mohammedan conquerors, who had conquered Turkey and still maintained Mohammedanism. Thus it is in India. The religion of India is Brahminism, or Hinduism, with the exception

of the descendants of the Mohammedan invaders of some seven centuries ago. Of these 40,000,000 remain in India still, and are Mohammedan, but the rest of the people of India are Brahminists. Let me remind you also, very briefly, of what Brahminism or Hinduism is. With their ancient Védas, the most ancient of which is believed to have been written about the time of Moses, they have many glimmerings of Noachic traditions, and many pure and holy ideas. The Védas teach, in the main, a true conception of God, and man, and sin, and sacrifice. But though they have these ancient Védas, and these purer ideas of God; as man wandered into sin, farther away from God, there came later the teaching and the practice of polytheism and idolatry, until at last what there once was of light in Asia has become darkness. The purer religion of the Védas degenerated into polytheism and idolatry, and their purer morals gave place to sensuality, corruption, and vice. I speak on this matter as a physician who has treated many thousands of patients, and mingled in their homes from the highest to the lowest, from the Rajah on his throne to the beggar in his hut, when I say that there is no such thing as purity, or virtue, among them. And I have this from the confessions of their best men. "Sir," said a Brahmin with whom I was confidentially talking about this, "sir, there is not a family among us that is not tainted with the impure disease." Honesty in dealings is scarcely known. *Caveat emptor* is the rule, for honesty is not expected in trade, and no one is disappointed. And as for the truth, although their ancient Védas, although their poets and sages, call on the people to maintain truth as their choicest heritage, yet there is no truth among the people. The proverbs of the people tell what they are. A common proverb among the Telugu people is, *Unna marta cheppité úru atsa rádu*,

i. e., "If a man tells the truth, the town will soon become too hot for him." I was once preaching in a Telugu city. It was the first time the Gospel was ever preached there. I said to the audience which had gathered in the street to hear me, that no matter what their religion might be, all intelligent people admitted certain acts to be sinful. I mentioned different acts, and then I came to falsehood. As I went on expatiating upon that, the audience, an educated audience, assented to what I said, and admitted that lying was a sin. "But," said I, "you Hindus tell a lie as often as you tell the truth." "What, sir!" said a Brahmin right before me, "do you say that we Hindus tell a lie as often as we tell the truth?" "Yes," said I, intending to stand my ground. "Sir," said he, "we Hindus tell ten lies for every truth we utter." That time he certainly told the truth.

Hinduism has two chief bulwarks in this generation. They are, caste and the endowed temples. Caste, you know, is a religious distinction. It is not a social distinction, but one of birth; for Brahma created each caste by a different creation, they hold. The Brahmin claims that he is holier than the rest; and if we yield to caste we must allow him to say to the rest: "Stand by thyself, for I am holier than thou." If we give place to caste, we can no longer proclaim: "As in Adam all died, even so in Christ shall all be made alive," for they hold that there were a dozen Adams. Caste is so firmly rooted that I have known of a Brahmin that died by starvation, when there was food placed by his side for him to eat, because, forsooth, that food was cooked by one of a lower caste. "Better die," said he, "and reach Heaven, than eat that food and live, and lose caste and lose Heaven." Caste, then, is the adamantine chain which Satan has wound around these people to hold them back from embracing the truth.

The second great bulwark which supports the system is its myriads of Endowed Temples. From Cape Comorin to the Himálaya Mountains, they dot every hill-top and every plain, endowed in former ages with rich lands—the choicest of the fields. All the revenues of those lands go to the support of the priesthood, who carry on the ceremonies of the temples. If Christianity prevails, the Brahmins will cease to reap those revenues. Therefore, like Demetrius of old, they call their fellow-craftsmen together and say: "Sirs, by this craft we have our wealth," and lock arms to defend their ancient system against the missionary. I well remember what was said to me after a discussion which we had—another missionary and myself—in the Mysore country, in a city where no missionary had been before, with the chief priest of that region, the President of their Theological Seminary, if I might use the term, for there were seventy young Brahmins studying under him for the priesthood. He, surrounded by his disciples, had come to meet us in the market-place, and we had had a discussion which lasted hour after hour before the assembled multitude. He had been pushed to the wall; but at last, darkness coming on, he said there was no time to discuss farther then, but he would renew the discussion the next evening if we were there. But he did not wait for the next evening. At noon the next day, when all the people were in-doors at their midday meal, he stole out of the northern gate of the city, and, coming around through the rice-fields and behind the trees to our tent, asked if he might come in. "Certainly." "May I let down the curtain of the tent?" "Certainly." "Is there any one in hearing besides yourselves?" "No; all our people are away at their dinner."

At once his whole mien and appearance changed. "Sirs," said he to us, "what you said yesterday in the

market-place was utterly unanswerable. I did the best I could to defend my own position, surrounded as I was by my own disciples; but I am not going to meet you again. What you said is so pure, so holy, so good, it appeals so to the highest needs and desires of men, that it seems as if it must be Divine, it must be true. At all events, it is a better religion than ours. But, sirs, we Brahmins cannot afford to let you succeed. Look at our position. We reap the rich revenues from all these temples. We are treated as demigods by the people. At every festival we receive rich gifts. We are looked up to and worshipped. But let your system succeed, which teaches that there need be no human mediator, no mediator between God and man but Jesus Christ, and we Brahmins drop from our high pedestal down to the level of what we are worth, and you know what that means as well as we do. We would have to come down from our exalted position and mingle with the ignoble throng. No, sir! Your system is better than ours. It is so pure, so holy, so good; it appeals so to the highest desires of the human soul, that it seems as though it must be Divine; but, sirs, we Brahmins can't afford to let you succeed. We have got to fight you." And fight us they do.

How, then, is such a system, defended by the power of caste and of an endowed priesthood, to be overcome? I cannot detain you to state at length the particulars of our work. I must simply remind you that we missionaries in India, as I trust everywhere, try to follow our Master in the oral proclamation of the Gospel to the people everywhere, carrying it to them in the highways and the byways, in their towns, their villages, their hamlets; at their markets, and their fairs. We take our tent and pitch it by some central village, and preach in that and each of the surrounding villages within a radius

of, say, three or four miles, making, perhaps, forty to eighty villages, before moving our tent on to another centre.

We go into the market-place, or some convenient street, mount upon some platform, or cart, or pile of building-materials, and gather the people together, and preach to them of Christ and His salvation. In our part of the country we gather them by the voice of song.

The eighteen millions of Telugu people, among whom I have labored for twenty-seven years, are a very musical people, and their language is a language of poetry and song. They have old tunes by the hundred, not like ours, but weird and sweet and pleasant, which they have sung through twenty generations—sung to be sure in the praise of their gods. But in the desperate conflict that is going on there between the powers of light and the powers of darkness, we, anxious to seize the devil's choicest weapons to thrust him with, take these old and dearly loved tunes of theirs and convert them by marrying to them Christian words, and set them afloat again through the country in tracts with the Gospel message put into their style of poetry, and adapted to their choicest tunes, with the name of the fitting tune printed at the head of each of our songs of redeeming love.

They, curious to see how the new words fit the old tune, will often sing and sing until they sometimes sing the Gospel message into their understanding. They sing away their prejudices, they sing the love of Christ into their hearts, and thus led, come to Him and are saved.

I will sing you one of those sweet tunes that linger on the ear and prompt a repetition, which, with sweet Gospel words, myself and native assistants have thus sung

in hundreds of Hindu towns and villages. I will sing it to the Telugu Christian words:

(Singing.)*

Refrain.
Ní cha - ra - na - mu - lé nam-mi - ti nam- mi - ti.
Ní pá - da - mu - lé.... bat - ti - ti bat - ti - ti.
1. Dik - kí - ka ní - vé tsak - ka - gá rá - vé?
2. Ai - hi - ka suk-ka-mu nari - si - ti nit - ya,
Mik - ki - li mrok-ku - du, mrok-ku - du, mrok-ku- du.
Ma - ha - há dro - hi - ni, dro - hi - ni, dro - hi - ni.

Rendered into the same metre in English, it is as follows:

Refrain: Thy refuge would I seek, blessed Jesus, blessed Jesus.
Thy mercy-giving feet would I clasp, blessed Jesus.

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* As Dr. Chamberlain informs me that the Telugus have no sense of time in music, this melody might equally well, and perhaps more truthfully, have been arranged without bars, rests, etc. Some of the notes are only approximate. It is impossible to depict the peculiar crooning, quavering effect in black and white.—ED.

My only help art Thou. Wilt Thou not hear me?
For on Thee, Thee alone, Thee alone, do I call.
Refrain: Thy refuge, etc.

The fleeting joys of earth have not I tasted?
Traitor, I wandered far, wandered far, far from Thee.
Refrain: Thy refuge, etc.

My own works, all so vile, filled with pollution,
I abhor, I renounce. Saviour, turn me not away.
Refrain: Thy refuge, etc.

My nature so corrupt, canst Thou not change it?
Ease my pain, O my God! Save me, Lord. Save me now.
Refrain: Thy refuge, etc.

I well remember how, one time on a preaching tour in the "regions beyond," we sang this song to call the people together in the evening, in a native city where they had never before heard of Jesus Christ. We sang the refrain again and again. Some of the people caught up the words and joined us in the singing. We preached to them of this Jesus and His love and His redemption. Singing the song again we went back to our tents. In the still night air, after we had retired to our beds, we heard the same beautiful tune, and listening we caught the words of the refrain:

"Ni charanamulé nammiti, nammiti."

And then they took up the words of the song,

"My only help art Thou. Wilt Thou not hear me?"

And on in the night, mingled with my sleep, I was conscious of hearing songs of redeeming love sung by Hindus, who had that day, for the first time, heard of the Redeemer, Jesus.

Thus with preaching and with song and with tract

and Scripture, scattered as we go, do we canvas the country sowing the seed of the kingdom, and the seed is taking root. We go over the ground again when able, watering the seed already sown, and scattering anew, and the harvest in many places is already beginning to appear.

We are reaching the people also by medical work. You know that many of us missionaries in India are physicians as well as ministers. We have gathered in thousands from all the villages around, simply by the knowledge that if they came their diseases would be healed. They have come from hundreds, from thousands of towns and villages in all directions. Scarcely a day that we do not have those from more than a hundred miles away present in our dispensaries. They hear the Gospel read; they hear the proclamation of the Gospel of Jesus Christ; they listen as we raise the voice of prayer to Him who made us and who can save us; they go back to their homes; they take with them the tickets on which are printed a concise statement of Christian truth. They take these with them to their villages, and thus the truth is being scattered where we have never set foot.

Our schools present the truths of Christianity. Heathen pupils come to them with the understanding that they will study what the Christians do. Every one of them studies the Bible, and so we initiate the young into the pure teachings of the religion of Jesus. Then we have our caste-girls' schools, as you know, for—glory be to God!—He has brought the mothers and the wives and the daughters of America to the front, since first I went to India, to take hold of the work of lifting up their heathen sisters; and we have these girls' schools now, which are filled with the highest caste of Hindu young women. They all read the Bible, learn our

Christian hymns, study our catechisms, and come to a knowledge of the truth in these schools; and thus we are reaching the secluded zenanas everywhere. And then we have our Anglo-vernacular schools, a higher grade of school, with which we reach young men preparing for the universities, and help them on their way in that. In every one of these schools the Bible is studied as a text-book in every class every day; and to show you how it works, let me give you a single incident.

In December, 1883, I received one day a very singular petition. It came from Vayalpad, the county town of the adjacent county. There were no Christians in that county. The petition was brought to me by a special messenger. It was signed by the chief men of that Taluk town, not one of whom was a Christian. They petitioned me to receive under my charge the Anglo-vernacular school, which they had established the year before for teaching their sons—to receive it under my charge as a mission school, and *to introduce the Bible as a text-book in every class every day.*

And that petition was signed by heathen. Not a Christian was there; not one lived in the town. Surprised beyond measure, I went out at once to see them, and see if they were in earnest. A meeting was summoned of all interested in the school. I read this petition to them. I said: "Is this your wish? It is signed by a number of your people. The request is that this school be received under my care, and that the Bible be taught in every class every day. You know that I seek your conversion to Christ. I make no secret of that. It will be my aim to present the truth; to present the highest truth that man can conceive of, and with that understanding, do you wish me to receive the school?" The head-master of the school, a Brahmin, not a Christian, but who had himself been educated in a mission

school, spoke first, telling of what he had learned in that mission school, how he had learned to reverence the Bible, and how anxious he was that these, his pupils, should be under Biblical instruction. By experience he knew what the Bible did for one.

Then a native judge, the judge of four counties, spoke. He was a high-caste native gentleman, and finely educated. He could use the English language with as much fluency as I could; and yet he spoke in the Telugu language, because he addressed the audience there assembled. His speech was so remarkable that when I reached home I wrote it down in English, and I must read it to you now. He said: "My friends, I was not educated in a mission school, but I have many friends who were, and who studied the Bible daily in school. I have witnessed its effects upon their lives. I have read the Bible myself, privately, a great deal. I have come to know the pure and beautiful system of morality it inculcates. My friends, there is nothing in our Védas that can compare with it, as I well know from careful examination. Let your sons study the Bible. They need not become Christians; there is no compulsion about it; the missionaries never force any one. *But if you want your sons to become noble, upright men, put this school under the charge of the missionary, and have the Bible taught in it daily.* It will make your sons better men, and you will be the happier parents. My friends, I have but one son, as you know. On him all my hopes are centred. You know I am able to send him where I please for his education; but I want him to be a noble, earnest man. I have, therefore, sent him to the Madras Christian College to be educated, and there he studies the Bible with the missionaries every day. This tells you what *I* think of the mission schools, and of the Bible. I have done." That was the speech of a non-Christian Hindu. By

unanimous vote the school was placed under my charge. The Bible from that day was introduced in every class; taught by our catechists; and as I examined the school from month to month before I came home, I found there was no lesson that was learned with more avidity, no examination that was passed better, than the examination of those pupils, those heathen pupils, in the Bible. And so we are reaching the young men of India. But notice: They seek, as did this Hindu judge, to obtain the morality of the Bible, the nobility of character which its precepts give, without embracing Christianity. They forsake their old religion. They neglect their ancient Scriptures. They sip at the fountain of the Bible, but, alas! they do not take the Jesus of the Bible to be their Saviour. See you not the fearful danger that lies before them?

In the various ways of which I have now spoken, and in others of which I have not time to speak, the thirty-five different missionary societies laboring in India, with their 658 ordained missionaries, have been diligently working, sowing the seed, and preparing for the harvest. The success already attained is not small in numbers; but what does it count among 252,000,000 of people? It is true that the Scriptures in twenty-five languages have been scattered throughout the hundred thousand villages of India. These Gospels have gone into ten thousand villages where there is no missionary, no native assistant, and not a Christian. We have indeed done something We have made the people dissatisfied with their own system, but we have not yet given them Christ. Said a Brahmin to one of our missionaries out in the farther corner of the field, who was visiting that village for the third time in ten years: "Sir, why do you come to us as you do? You come just often enough to make us dissatisfied with our old religion. You shake our

faith in our ancient gods. You do not come enough to explain your religion to us, so that we can intelligently embrace it. Either keep away entirely, or come and bring us to your God and Saviour." And there was truth in what he said. The mass of intelligent men all through India have lost faith in their old religion, and now Satan comes in to reap the harvest from the seed that we missionaries have sown. They are dissatisfied with their ancient system, and he brings in the books of John Stuart Mill, Herbert Spencer, and Huxley, and men of that class—yes, and of Bradlaugh and Madame Besant, and of Voltaire and Thomas Paine. The writings of these are scattered all through India, and there are presses running night and day, casting off pages by the million for the poisoning of these awakened Hindu minds. Anything opposing Christianity, no matter how vile it be, will be published by them and scattered through the country broadcast. The whole nation is on the eve of coming out of Hinduism and going into—what? "Sir," said a Brahmin priest to me one day, "Hinduism is going. What is to take its place?" I met him on the road as I was rapidly riding twenty miles from my station to perform a surgical operation. Seeing me coming, looking intently at me as I approached, he held up his hands to arrest my progress, and eagerly asked me: "Sir, are you the missionary doctor from Madanapalle?" "I am," said I. "Well, sir, will you please stop and let me talk with you a little? I have come in on foot eighty miles to see you, and now you are going by, away from your home. I know not when I could find you again. Will you please let me have a little conversation with you?" The Master's business is always my business. I sprang from my horse, and let him rest while we sat under a banyan-tree and conversed. "Sir," said he, "I have never seen a mis-

sionary. I have never seen your Véda. But one of our townsmen went to your hospital and was healed, and brought a ticket—a little ticket, which you give your patients, on the back of which was printed a statement of your religion.* That is all I have ever seen. He told me what he had heard of your preaching at the hospital. That is all I have ever heard of your religion. We Brahmins have been reading that Gospel ticket. It has shown us that Hinduism is not the complete soul-satisfying system that we imagined it to be. We have talked it over. Sir, Hinduism is doomed. It must go by the board. Now, I have come all this way to ask you, What are you going to give us in its place?" There, seated under the banyan-tree, I tried to tell him of the pure religion of Jesus Christ, which, I said, we were going to give them in the place of Hinduism; and as I talked with him, suddenly my voice faltered, my tongue clung to the roof of my mouth, cold sweat came out upon me.

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* The printed hospital ticket referred to contains a statement of Christian truth, of which the following is a translation: "There is but one true God. He creates, controls, and preserves all things that exist. He is sinless: but we are filled with sin. He, to take away our sin, gave His own Son Jesus Christ to come into the world as a Divine Redeemer. That Divine Redeemer, Jesus Christ, gave His life a propitiatory sacrifice for us; and now, whoever believes in Him and prays to Him will receive remission of sins and eternal life. This is what the true Véda, the Holy Bible, teaches." On the back: "The Telugu poet Vémana says:

'The soul defiled with sin, what real worship pays he?
The pot unclean, the cookery who eats it?
The heart impure, though it essays devotion, can duty receive it?
Nay, nay; be pure, O man!

To give us this very purity of soul spoken of by your own poet our Divine Redeemer, Jesus Christ, came into this world. Believe in Him."

I could not speak. Said I to myself: "Am I telling this man true, or am I telling him false? *Are* we going to give to India—to these teeming and now awakened millions—are we going to give them the religion of our Jesus? Or are we going to awaken them, and dissatisfy them with their own system, and then leave them to drift out into skepticism, or rationalistic Deism, or blank Agnosticism? That is what they are drifting to, and that does not interfere with their caste, and the enjoyment of the revenues of the Hindu temples. Shall we let them go out into that realm of darkness? Shall the ruins of Hindu temples be built up into temples for Satan, or into temples for the Most High God?"

There is a "tide in the affairs of men" in matters spiritual as well as temporal. That tide in India is now at its flood. If it recedes, the advantages that we now have will never again be offered. There is not a province from Cape Comorin to the Himálaya Mountains where Hinduism stands firm, unshaken, on its ancient basis. There is not a caste or a creed in all India whose serried ranks do not show gaps made by those who have deserted them and enlisted under the banner of King Immanuel. The thirty-five missionary societies now in India are coming together and locking arms for the conflict. The strategic points all over India have been gained. Plans for the final attack are matured. The enemy is awakening and dispirited. Already do we see them on their citadels loosening the halyards, prepared to let down the flag and surrender, if a vigorous assault be made. But, alas! our forces on the field are still too weak to make that assault. We send back an appealing voice to our home churches in all the lands that support us, asking them to hasten on the reinforcements, that the final assault may now be made. We strain our ears to catch the reply. What is it that we

hear? "Hold on! You are going too fast. The Church at home cannot afford to let you advance any farther. Hold what you have gained if you can; but the Church of Christ is too poor to let you go on to the final assault for victory." O merciful Jesus! is it thus that we, redeemed by Thy precious blood—we for whom on Calvary Thou didst cry in agony, "My God, why hast Thou forsaken Me?"—we, bought by the blood-sweat drops in Gethsemane—is it thus that we show the measure of our love to Thee?

Oh, Church of the living God, awake!—arise from your lethargy, and spring forward to the conflict. Give your choicest sons, your loveliest daughters, to this war of Immanuel. Consecrate to Him your silver and your gold. Fill up the mission treasuries to the overflow. Let a shout go forth that shall leap over seas and continents, and reach the ears of your waiting hosts in those distant lands. And what shall that shout be? Shall we catch the cry: "March onward! Seize every point of vantage. Call upon the enemy to surrender: Reinforcements five thousand strong are on the way. Supplies in abundance are coming. March on, and conquer the land for Christ!" This is the shout that we long to hear, but it has not come. Shall it be long delayed?

But I am asked: "Can the men and the sinews of war for this stupendous battle be obtained?" When Lincoln, in the early days of the war, issued his call for 75,000 volunteers, the military officers in India by whom we were surrounded said with a sneer: "Yes, your rail-splitting President calls for 75,000 volunteers. We would like to see him get them." And when the cable told us that the roll of 75,000 was filled—that word had to be sent out to stop the enrolment, as so many more offered—our military friends then said: "Yes; but you can't raise the money to put them into the field and pay

them." But the men and women of the North said "Send them into the field. *We* will raise the needed funds." And right royally was the promise fulfilled throughout the dark conflict. Brothers, we must have an army of 75,000 to conquer India for Christ. The privates for the army we will enlist there. We must have 5,000 "West Point officers" within five years to lead that army. They must be men from America and Europe, trained for the conflict in the older Christian lands. Young men, God calls for volunteers. You dare not, you wish not to hold back when Jehovah summons you. There has been no greater inspiration in this country than the springing forward within the past twelve months of 2,500 young men and women in America enrolling themselves thus as volunteers. But the faithless question is asked: "Is it possible for the Church to send out and support such a great number of new recruits?" That question is born not of faith, but of fear. Behold God's triangle! He has created the opening by His marvellous providences. By His Spirit He has called for these volunteers, and they have responded. The apex of the triangle only needs the funds. The silver and the gold are the Lord's. God's triangle is never incomplete. Vow your vow of service here to God. Go to your homes and your churches, and tell them what God has done for your souls—how He has given you this glorious summons to His higher service. The consecration with which at His summons you have consecrated yourselves will prove contagious. "Holiness to the Lord" is already beginning to be inscribed upon even the bells of the horses among our millionaires as well as among the poorer of God's flock, or all the signs of the times are misleading. Prepare yourselves for the conflict. Pack your trunks and bring them to the wharf. Trust God to pay your passage and to support

you in the field. I don't mean that you are to ignore the Boards of Foreign Missions. By no means. They are the best qualified judges of your fitness for the work. If they find you fitted for such service, they dare not, in the light that God has now let in upon His Church - they dare not stand between you and Jehovah's marching orders. Young men, in the name of our Immanuel, I ring out the call for 5,000 volunteers for this glorious warfare.

My friends, my coming to this conference was not of *my* planning. Other important work to the full for these weeks had been, as I thought providentially, thrown before me, and I had undertaken to do it. God overruled. Six days ago two of those appointments were unexpectedly and for good reason cancelled and placed at a later date, leaving this week entirely disengaged. "Now, you will have a whole week for rest," said my wife. "Yes," was my reply; "unless God pitches in some other work before me." It had hardly been said before a telegram signed "D. L. Moody" was placed in my hands, asking me to come and render service at this conference. I placed the two things together. It was to me God's call. I dared not disobey. Earnestly in prayer did I seek to know from Him what message He would send by me to this conference. I looked at the printed call. My eye lighted at once upon the fact that it was not alone for college students, but for Y. M. C. A. officers and workers as well. As I thought and prayed, God seemed to put three messages in my mind which He required me to deliver. Each day and hour since have those messages been deeper impressed upon my soul. The first I have delivered to you, young men. He sends another. There are in India 60,000 young converts to be trained for the work. They have not the life, the energy, the spiritual earnestness for the work of saving

other souls that we have longed to see in them. Their piety, their devotedness to Christ, we do not question. But they have not inherited the capacity for organized vigorous effort. They do not know how to touch their fellows. We need in India the life, the fire, the method which the Y. M. C. A.'s are giving to the young men in America. We need organized effort all along the line. My second message, then, is to you, representatives of the Y. M. C. A.'s here present. Will you help us win India for Christ? In our great cities there is abundance of material to work upon and to work with. Our colleges, our universities, our schools, all give you abundant scope. Send us out one of your best-trained general secretaries—trained in the school of failure as well as in that of success—that we may know that he will endure. He need know no language but English; for his labor should be given to laying the foundations all through India—not among the people of one language—and for such work the English is sufficient. Let him be a man of experience, of spiritual power, of hopefulness, of tact. With him send us five younger men to be general secretaries in the five capitals of India: Calcutta, Madras, Bombay, Allahabad, Lahore. They will need to learn each the vernacular of his Presidency. In those cities they will find universities, colleges, high schools; in all of which there will be young men who can be grouped together into Y. M. C. A.'s, using the English language. With them can be joined in one common association the many Christian young men who are engaged in business. There can be branch associations, if found feasible, in each of the colleges at these Presidencies. There need also to be vernacular associations, to get hold of the large number of young men who know only their native tongues. For they too can be trained to do effective work, if energized and inspirited by Y. M. C. A. methods.

It is not certain that in every one of these centres we shall succeed; but we cannot too soon make a trial. Our failures in one place may teach us more than our successes in others. There is no need for organizing any new society to send these men forth. Let it be the genuine outgrowth of Young Men's Christian Association work here in America. Let each large city association support its own representative in some foreign field. Let those in one country be joined together under one general superintendent, who will be supported by contributions from all the associations. But I need not mark out to you the plan. Yourselves will see it. As I have indicated, the vast mass of our young men going to foreign fields will be engaged in already existing agencies. We must have some for this new auxiliary corps in the army.

Mr. Moody, may I deliver the third message, which I believe God has sent me here to give? [Assent by Mr. Moody.] There are in India thousands of graduates from our universities every year; hundreds of thousands from our schools. All these know English. They can be reached through the English language. They are scattered all through India, three millions strong. Some have read the Bible. All these have lost their faith in Hinduism, or their faith is wavering. Let me give an incident that will illustrate their position. When out upon a tour in 1879, in a county where there was not a Christian, a native official—high in office, in caste, in social position, and in wealth—sent a message to me, saying that he would like to see me privately for the treatment of an ailment. At the appointed time he came alone to my tent. To my surprise I found that he had some trifling ailment, the treatment of which was dispatched in a few moments. I wondered he had come, until I found that he used the little ailment merely as a

cover. He wanted to talk with me about Christianity and, Nicodemus-like, he had come by stealth. He introduced the subject himself. After an extended conversation on the character and claims of Jesus of Nazareth to be the Saviour of the world, he said to me in substance: "Sir, I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion. But in my heart I dare not deny the claims of the Bible. *I see the power of Jesus Christ in the lives of His followers so distinctly that I cannot deny His Divinity.* He must be Divine, or He could not work such a change in the lives of those who become His disciples. He is not yet my Saviour. Caste, wealth, position, family, all, hold me back. But even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over His life and teachings, and the power to conquer sin that comes from embracing His religion, the more do I feel that in the end I shall have to accept Him at any cost as my personal Saviour. But how can I do it, and bring ruin upon my family?" That was six or eight years ago. He has not yet come to the Saviour. There are thousands in this position all over India. They are not being reached. It seems to us on the ground that a special agency to reach these men is needed. Who can reach them but a man of zeal, of energy, of indomitable will, of inimitable tact, of sympathy, of personal magnetism—full of love, filled with the Holy Ghost?

Dwight L. Moody, do *you* not hear Jehovah's clarion call to give at least one winter of royal service to India's redemption? In the name of the 650 missionaries struggling on, bearing the burden and heat of the day—in the name of the 700,000 Christian converts already gathered, little folds scattered through the wilderness of

heathendom in the name of the 3,000,000 young men who know English, but who know not God—in the name of the 250,000,000 of India's people who could be brought to Christ were the 3,000,000 to be converted and go forth as messengers of the Cross, I stand before you in this waking vision and echo the call: "Come over into India and help us."

With a bit of history, that is both history and prophecy, I close. Five hundred years before Christ, India was groaning under Brahminical sacerdotalism, priestcraft, polytheism, idolatry, and caste. Buddha arose as a reformer. With the modicum of truth which he presented to them, teaching them that there was one God, that no human mediation was necessary between God and man, that all men constituted one brotherhood, he fired his disciples with zeal, and they went forth with him to conquer India to their new-found faith. Kings became the nursing fathers of the new religion. A prince of the royal house of Magadhá, with his associates in the work, went down through India, and crossed to Ceylon, and all Ceylon was converted to Buddhism. Other disciples went around the northern end of the Bay of Bengal and converted all Burmah to Buddhism. They penetrated the jungles and climbed the mountains lying between, and entered Siam, and all Siam and its monarch embraced the faith of Buddha. They climbed up the ascents of the Himálaya Mountains, went through Nepál, and all the Nepalese became Buddhists. They climbed over the passes of the Himálaya Mountains into Thibet, and Thibet became and remains Buddhist. They passed on into Siberia; they crossed over into China, and traversed that mighty empire, and two hundred millions of its people embraced their faith. Not satisfied with these conquests, they took the shipping of the day and crossed over to the Island Empire of Japan,

and the standard of Buddha was planted there. Let this history be a prophecy and an inspiration to us. Give us these men that we have asked for, that we may use all the agencies God has put in our power. Then may we, by God's blessing, bring India to Christ within this our generation. The Hindu converts, touched by the Divine fire, inspired by the love of Christ, will repeat the history of the past; but with new zeal, aided by a power that Buddha's disciples knew not. Again will they sweep through Nepál and Thibet. Again will they traverse Siberia to its northern limit, and sweep over northern China. The Mohammedan population of India thus converted, will in their new zeal sweep northward and westward through Arabia and the Turkish Empire, and bring their co-religionists to Christ. The Japanese, now so rapidly and so grandly enlisting under the banner of Christ, having then through their vigorous home missions completed the conversion of the islands of Japan, will sweep across through Corea and on through Siberia, to meet the advancing Hindu army of Christ. And the Chinese contingent, starting northward from Canton and Swatow and Amoy and Foochow, gathering force from the other coast missions and the Inland Mission, will complete the conquest of China, and all Asia will have been brought to Christ. Upon the high mountains dividing China from Siberia will those three armies meet, and together plant the royal standard of King Immanuel, and from those united hosts will go up the shout: "Hallelujah! for the Lord God omnipotent reigneth. Hallelujah! the kingdoms of this world have become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever." Brothers, be it ours, each one, to own a share in that hallelujah shout of final victory.

CHAPTER XV.

BRIEF MISSIONARY ADDRESSES.

Talks by Young Men About to Engage in Foreign Work—Their Several Experiences—Mental Conflicts Happily Ended—The Controlling Considerations—Appeals to Fellow-Students—Argument of a Cambridge Man—One Burden Felt by Caucasian, Mongolian, and Indian.

At a missionary meeting one Sunday afternoon, the Rev. Dr. Ashmore, of Swatow, China, presided. He read the great commission given by Christ to His disciples as found in Mark and in Matthew, and led in prayer. He said: First of all we want to hear from two or three brethren who are going out as missionaries. Just a word whilst the brothers are coming forward. Brethren, you remember that year before last some of God's people met here in this very place and issued a prayer circular. Doubtless that circular was thrown away by many people; but God has praying people. That prayer circular reached a great many hearts—fathers and mothers in Israel. Well, a whole year has passed away. At Mount Hermon came the answer to that union of prayer. You know, those of you who were here last year, how some brothers were asked to go out among the colleges. Two went. They came back. "He that goeth forth and weepeth, bearing precious seed, should doubtless come again with rejoicing, bringing his sheaves with him." You know how the Lord blessed them. They are back here with more than two thousand sheaves. Isn't God's hand in this? Well, I see some of them are already

going out. Three young men who have been attending these meetings the past few days have gone already. We have two here. After they have spoken we are going to ask Mr. Moody to pray for a blessing upon them. We want to send them forth with our united prayers.

Mr. H. F. Laflamme, of Toronto University, Canada, who was to sail for India in September, said : Christian friends and fellows—I should just like to say a word or two about my call to this work. We are thinking about the work in the foreign field, and as to whether we are called there or not. I have thanked God many times for the visit of these brethren to the University of Toronto. Immediately after their stirring appeal, they put in our hands a little paper with the words, "We are willing and desirous, God permitting us, to be foreign missionaries," written at the top. For the first time I was brought face to face with the question. It came to me : "Are you willing?" "Yes, I am willing." I had just said to God that I would go to any place in this wide world. Then the question came : "Are you desirous?" I looked at that awhile, and stuck with that. I thought of Christ's words : "Go ye into all the world and preach the Gospel to every creature." I purposed to preach the Gospel in this country. But I thought of one minister to every 600 of population in America, and I thought of one man to every 500,000 in the foreign field—of South America, with one man to 600,000—of the Congo, with one man to 40,000,000 of people. "Are you desirous to go out and preach the Gospel to the heathen?" "Yes, Lord Jesus ; I am desirous to go out there and be a foreign missionary." Just then our board was calling for men. I had been very little interested in foreign missions. I didn't know they were calling for men to go out there. I had never looked at the ap-

peal through our denominational paper. But a young fellow who had sent in his name as a volunteer to go out there, came down to room with me. Said he: "Why don't you offer yourself to the board? Here they are calling for men, and nobody is offering to go." "Why," said I, "they wouldn't take me. I am only in the third year of my college course. They wouldn't take me" Said my friend: "That doesn't excuse you from offering." I told the Lord about it—said that I was willing to go right out if the way was open. I wrote to the board; told them I was young—that I hadn't finished my college course—but if they wanted to take me I was willing to start next week. And the application was considered. Our applications were considered, and we two were chosen and appointed to go. Well; some men have asked me—many here—why I didn't stop to finish my college course. It is because there were no young men who were offering to our board who had been through their college course, and I thought it was a burning shame that such a call should come from the Lord Jesus Christ, and there was no one willing to offer himself to do that work. They appointed us then and there; and we hope to set sail for India—for the Telugu country—next September. I know I am not fit for this work. If I thought that after I was through my college course I would be fit for the work, nothing in this world would take me out to India now. But I believe God opened such a door in the manner of my appointment, and the action of my friends and the college faculty—I believe God has opened such a door that I cannot, I cannot in the face of a call like that, turn my back on it. And, fellows, there is one word I want to say to you. Just offer yourselves for this work. Just give God a chance—give Him a chance to use you. Ask Him to take you for this work in the foreign field, and if He

doesn't want you to go there, He will block up your way. If you say your work is in this country, and wait for a call out there, you will never get that call. And I just want to tell you one thing that makes me more interested and more desirous to go every day. It is this: I got that little chart with the populations of the world, and I put it on my bedroom door, right at the foot of my bed. Not only that: I have a map of the Telugu country with its millions of souls; and I have a map of Africa, and a map of China. I look at those maps, and the world's populations, and the commission of the Lord Jesus; and the burden comes so on my soul that I pray: "Lord let me go and help those people." It almost breaks my heart to think that there are so many millions waiting to hear of the Lord Jesus Christ, and so few who are willing to go—so many willing to stay at home. Look at the need. Why; in Brazil there are scores of fields untouched, and South America would take all the men that we have here. Then there is the whole of the Congo; and there is the whole of India. Can't we as a body of men listen to the Lord Jesus Christ and answer that call He is making day by day, and just go right out there? I believe with Hudson Taylor that we have been spelling that commission wrong. We have been spelling it S-T-A-Y, STAY; instead of G-O, GO. And the windows of heaven have stayed shut, and the blessing of the Lord has been stayed. What a blessed thing it this whole convention—Mr. Moody and all—would go right out into the foreign field. I believe we could not contain the blessing.

Mr. G. L. Robinson, of Princeton College, who was to sail for Syria in thirteen days, said: I suppose you think that the men who are leaving home and going to foreign lands are the saddest men here. As for myself, I am the happiest man here to-day. I am to start

in about two weeks for Syria. I want to speak about decision. At least fifty men ought to decide here to-day for foreign missions. And I want to give my hindrances and my motives in going. The first hindrance that kept me from deciding this great question a year ago at Mount Hermon was the fact of self. It seemed to me I wanted to stay in this country for a certain purpose, and that purpose was to become great—to get a parish in this country of considerable size and to compete with other people in preaching the Gospel. But I thank God I have come to the conclusion that was the wrong thing to do. When we start with such motives as that, we will certainly fail. And so I gave myself to this foreign work. Another hindrance to me was the fact of lack of consecration. I was not consecrated as I ought to be to God. When I came to that school I was not wholly consecrated. But I must say that when I gave myself up to foreign work, and consecrated myself to God and to that work, immediately there came peace. And I can assure every one here to-day—all who will give themselves up to this work—that they will enjoy peace that they cannot enjoy in any other way. Be sure that you are consecrated to Christ, and don't think that by staying in this country you are safer. Now, the reasons for giving myself to this work were simply these: When I read the last chapter of Matthew, and read there the words of Christ, where He said, "Go ye," I seemed to think that command was directed towards me, and I couldn't get over it. I didn't have to read the chapter in Mark, "Go ye into all the world," for that chapter in Matthew was enough to persuade me that that meant me. And I do hope that any young man here to-day, when he hears that verse read, will ask himself the question whether it doesn't mean him, before he decides not to go into this work. And then another reason was

because of the results. I felt that I could do more good for God than in this country. We know perfectly well that the statistics show that the results abroad are greater than in this country; and if so, I thought it was my duty to go where we can do the most good. And it seems to me, if you are looking at it in the right way, you will say so yourself. The last reason, and the most important one, was the needs of the work. Here were large numbers of heathen who know nothing of Christ and who have no one to carry them the Gospel. That fact weighed heavier and heavier upon my soul; and I trust God will help me to go to Syria, to preach the name of Christ and draw some one in the college at Beirut to accept the Saviour. I ask the prayers of all, that I may do His will.

Mr. Moody led in an earnest prayer. Then the next speaker, Lee Ping, of China, was introduced. He said: Dear brothers—I want to speak a few words to you. We call you brothers, although you are Caucasian, I Mongolian, because Paul says there is no difference. We have the same Father, which is in Heaven. When I came to this country I never thought I would be Christian. That was four years ago. I knew nothing about Christ and the Holy Bible. When I came to Chicago one Sunday I went into church, and a gentleman asked me if I want to be Christian. I said, "Yes." He said, "When you come next Sunday I baptize you." Well, I answered him. I know not how to speak English language. I called unto Jesus' name, only. Next Sunday I go to church. I know not how to answer his question. I cannot speak at all. Then he said, "God will help you, and you be Christian and God will help you speak English." It was last year he sent me to Mount Hermon, studying for the Bible. I intend to go back to my native land. I hope all these people think how many

people in China—all northern China—for in it two hundred millions never heard about Christ, waiting for the missionary. I hope all these brethren will go to China and preach the Gospel, and heal the sick, as Christ did; and God will help you every one. I received letter from Chicago from friend of mine attended the Chinese Mission in Chicago, and when Mr. Moody was preaching at Chicago she said six Chinese become Christian. And another letter she said many Chinese went to Mr. Moody's meetings, and how much good was done to them. I hope all these young men will go all to work and preach the Gospel among heathen waiting for the missionary. I hope all these brethren pray for me, when I get through my school work and go back to my own country. That is my desire.

Mr. F. L. Moore, an Alaska Indian, said: Dear brothers and friends—I am glad to see you all. Why do I call you dear brothers? Because God created all, and so we are all brothers and sisters. Our Father is in Heaven, and He is Father of the Indians. Suppose I was not Christian, then I shall not call you dear brothers. But now I find out in my Saviour Jesus, who died for us and made offering for us, and now in two or three years ago I came out on the Lord's side. Last summer I was travelling in Mount St. Elias with Lieutenant Schwatka. The United States sent that man to find out how many feet high that was. He asked me if I be interpreter to him for the Indians, and I say yes. I go with him, and spent with him two or three months, and it was near to where the Esquimaux, those people. I find out those people knew nothing about the Gospel yet—never heard about Gospel. And one day I was walking up to preach, and I asked some one there—some of the Indians—if they had heard about Jesus

Christ, and they said no; never heard it; knew nothing about Him. And I asked them, "What do you believe in now? Who created everythings? Look at the mountains—everything beautiful. Who created everythings?" And they say, "It is God." And I say, "Well, that is strange to me. How can you prove God created everything—mountains, fish, deer, bear?" And I just looked in Genesis, first chapter, and I asked those people: "Now, listen to me. 'In the beginning God created the heaven and the earth.' Now I explain to you." And I preach the Gospel; and they wouldn't answer. They don't believe what I say. Every day I go out to preach, and I tell about Christ, how that He made an offering for us. And finally, two or three weeks after, they come to me. They believe what I say, and they want me to stay with them, and preach there and tell about Christ. And I not know much about the Bible; and I wish I knew about it more. And so finally I come back to my home, and I tell two of my teachers I wish I knew more about God, Saviour, Christ, just like Christian people. They send me here; so I thank God I can learn more about Him. I tell my teachers I wish to know more about my Saviour, so I can go out to those people who know nothing about Gospel; and so my teachers write to Christian people in Washington. They send me to Washington, send me to Mount Hermon, to learn more about my Saviour. And, dear friends, there is a great many people who know nothing about Christ yet. I hope if God spares my life to go out among my tribe and tell about Christ; and I want, God bless me, to work for Him and do His will. And, young mens, pray for me that God bless me. And I thank God who sent me here to learn more about Him. And I thank God I had a letter from my home. A great many of my tribe to-day come out on the Lord's side, and how glad

I am to hear of that! Two years ago I knew nothing about Christ; but now I know His words. When I have trouble in my soul He helps me. He helps me to stand up for Him. Christ is offering for me—for every one. And, young mens, trust Him is the only way, and believe His word. "Believe on the Lord Jesus Christ, and thou shalt be saved." Yes; He gave His only Son to die for us. Yes; what He gave us is Himself. He gave Himself to die for us.

Mr. R. A. Scott Macfie, of Cambridge University, England, said: My brothers—I think every one here is a Christian, and we are all one in Christ. And if we are one in Him, we must be one in Him in our objects and aims, as well as everything else. And I think we might look and see what the aim and object of Christ was on this earth. I think we find it in the words: "He came to seek and to save that which was lost." And this must be ours as well. He commands us directly to go into all the world and preach the Gospel. Now, the lost heathen in foreign lands cannot be saved without the knowledge of Christ. They cannot. St. Paul says in Romans x. 13: "Whosoever shall call upon the name of the Lord shall be saved." And he continues: "How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Well; we are all here Christians; and we all believe in the Bible; and we have all heard Christ's command to go into all the world; and we are all going to work for Christ somewhere, because we are commanded by Christ, and none of us is going to disobey Christ. We have a choice between staying in Christendom and working there, and going over to the heathen and working among them. Now, you have had statistics put into your hands about the heathen. You

know there are 368,000,000,* I think it is, of heathen in the world who are without the Gospel; and there are 116,000,000 Protestants. Take these statistics and work it out this way. Suppose there are four hundred men here. You will find that three hundred at least of you ought to go out to the heathen. And that doesn't take in the great number of ministers already working in the Protestant world. Three hundred and fifty of you, at the very least, ought to go out among the heathen. I was only converted lately; and soon after my conversion we had a missionary conference at Cambridge, in which there was brought out the tremendous want of missionaries in the foreign field. Some said there were places in which there was but one missionary to millions of people. What can one missionary do among millions of people? Life is very short, and the opportunities of one man are very few to spread over very much of the ground. We may go out and help the missionaries in India, and Africa, and China. It is a distinct duty to go out. Please apply this every one to yourself. Ask yourself: "Am I to stay at home? Or am I to go abroad?" The most of us ought to go abroad.

Mr. S. C. Mitchell, of Galveston, Texas, a student at Georgetown College, Kentucky, said: Fellows—I have no argument to present. I have simply to present to you my own determination to devote myself to this work. When I came up here I had no idea of becoming a missionary. It had always seemed to me that that kind of work was for some other man. But these facts were presented to me—these great facts. I calmly considered these things. I had consecrated my life to Christ. I had said it should certainly be spent where it

* The chart referred to states the number of heathen to be 856,000,000. Mr. Macfie's argument is proportionally strengthened.—ED.

was most needed. Where is that? On the frontiers of civilization. There is no argument required. If we rise up to the dignity of our being—if we rise to see the great privilege we possess to labor for Him where the name of Christ has never been spoken, and where we can bring thousands to Christ, while here we would labor year after year for a few hundred—there is no argument needed. We only want a little heroism, a little determination, a little consecration, and we will go to the ends of the earth. It is a privilege, not a duty, to labor for Christ wherever He places us. There are two alternatives, one on each side. Shall we labor where we prefer to go?—or shall we lay ourselves upon the altar and ask to be sent anywhere? Which shall we do? Every man here before me is a Christian. He says he is willing to work for Christ wherever He sends him. Ah, my friend; can you hear a voice that calls more loudly than the voice that calls you to the work of foreign missions? It seems to me if we would only turn ourselves loose upon the world, we could just turn it upside down for Christ. I have a purpose in life now. I came up here without one. I have a purpose that bears me onward to something higher than anything I had in mind. And would to God it were impressed upon every man before me.

Mr. Geo. D. Rogers, a student at Denison University, Ohio, said: My father was a ship-carpenter, and I have often gone down to the docks and watched the ships as they were put together—piece by piece, timber by timber. When the day would come for launching, everybody would gather to see the great vessel sent into the sea. Young men, our lives are like that ship. Each day and hour adds something to the structure. But there is one thing in regard to it. Before the ship is even launched—before her decks are painted—she is

chartered for the voyage. To many of us college students Commencement day is our launching day. Are we chartered for the voyage before we are launched? That is the question that comes to each one of us. If that vessel should wait until everything was ready, she would lose half the season's work. So if we wait until we are launched we will lose a part of the season's work The subject before us was presented before our association very plainly and earnestly, and the result was the addition of some dozen names to the list. My name was not on that list at that time. Just why I could hardly explain. You know, fellows, a mother holds a very tender place in your heart. It was on account of considerations for her sake that my name did not go down on the list at that time. But since I have been here, and heard so much about this work—how it is growing—how its demands are so great—how it is calling for every soldier of Christ to stand up and go forth unto the battle—the appeal has been too strong for me to resist; and night before last I put my name down on the list. I desire to be one among those who will go to heathen lands and preach the Gospel. The demands are great at home; the demands are greater abroad. My prayer has been for a thorough consecration to God —to lose sight entirely of myself. This is my greatest desire, and it has been; and I feel, as I have given myself into the hands of the Lord in this way, that now I am truly going to do His bidding—that where He leads, there I may follow.

CHAPTER XVI.

CHOOSING A LIFE-WORK.

Addresses by Messrs. Forman and Wilder on Various Occasions—A Wonderful Dream—Immediate Duty of Young Men—No "Special Call" Necessary—An Imperative Obligation—The Crying Need Abroad.

Mr. Forman said: Some twenty years ago a young Kentuckian stood on the edge of his life-work. He had determined on the ministry, but was it to be at home or abroad? He dreamed that he was riding through a rough country. His horse shed a shoe, and he stopped at the blacksmith's for repairs. As he waited, a tall, slender lad stepped up to his side and said: "Sir, will you visit our wonderful glen with me?" Together the two climbed over rocks and through thicket and brushwood until they stood in a long ravine. Along they went, then up and up till they thought the air changed and they stood amid new scenes. There had been a mountain river with rapids and falls, but now the broken crests of the water stood still. On the edge of the river stood a squad of footmen and horsemen—only a score or so. They wore no uniform, their clothes were tattered, their horses plebeian, their arms—rusty rifles and battered swords. But look at their faces—each face had the peculiar glow and flush of victory. "Has there been a battle here?" said the young preacher to his guide. "Long ago," came the reply, "the king was in the midst of enemies who packed about him on every side, and his life and realm were in danger. That little band, with

poor equipment and insignificant force, dashed to his aid; they plunged through the river, assaulted the armed hosts, and won the day. The king then decreed that they should never die, but stand here and feel and look as they felt and looked in that first glorious moment of victory."

As the young preacher gazed in admiration, there was lifted a dark, impenetrable pall, which had hung from heaven to earth; and a new scene was opened. What a sight! Here stood a splendid army—rank on rank of solid infantry; banks of massive artillery; with quick, elastic, resistless cavalry. One look at the array made the young man's heart beat. "And what means this?" he cried. "This army," said his guide, "arrived at the river's bank two full days before the little band you saw. They halted. You see their leader." Seated at a table in front of the ranks sat a man with a broad, clear forehead and calm, intellectual features. "Do you catch on his face that look of doubt?" The young man looked and lo! not on the face of the leader alone, but on the faces of the officers and on the faces of the host was a stamp of *doubt*. They saw the need, they were qualified for the fight, they stood on the verge of victory. But they halted, they hesitated, they feared, they delayed, they doubted, they failed.

The young Kentuckian woke. It was a dream. But had he known nothing like it? Had he not seen the great Church holding back when the Kingdom was at stake? Was it to be said of our Christian land as it was said of Meroz? (Judges v. 23):

> "Curse ye bitterly the inhabitants thereof;
> Because they came not to the help of Jehovah,
> To the help of Jehovah against the mighty."

It was only a dream, but it led that young soldier to

plunge into the thick of the fight. I heard him speak as a returned missionary from Africa.

Fellow-students, the cry is going out for volunteers for foreign missions. How many of us will enlist? The odds are tremendous, but the victory is glorious, and JESUS is our King!

Mr. WILDER said: Read Numbers xiii. 17–30. We are spies. We are here as the representatives of the churches to spy out the world-field. Through the Bible and these our teachers, we have exceptional advantages for spying out the land. The churches are looking at us and waiting for our answer. History shows us our responsibility. The churches have always waited for young men to take the lead. The great foreign missionary movement in England was started by a young man—William Carey. Foreign missions in the United States originated not among theological professors nor eminent divines. College boys at Williamstown started the work. The churches have waited for young men to lead. The churches are waiting for us NOW.

1. We all agree with verse 27: "Surely it (the land) floweth with milk and honey." We have seen the fruit of it. We know that during the past year the average foreign missionary has had twice as many converts as the average minister in the United States; though the ministry in our country have Sabbath-school teachers, elders, deacons, Y. M. C. A. workers, etc., to help them —while the foreign missionary is often single-handed with nobody to aid him.

2. We acknowledge the command to possess it.

3. We admit that some day it will be conquered. Why not NOW? Turn to Hebrews iii. 19: "So we see they could not enter in *because of unbelief*." Unbelief "excluded that whole generation, consisting of many hundred thousand souls, from the land of promise." Our

unbelief and selfishness may delay the evangelization of the world. If we young men give a discouraging report all the congregation of the people will be discouraged (Numbers xiv. 1). Oh, for four hundred Calebs in this convention—men who will say: "Let us go up AT ONCE (in our generation) and possess it, for we are well able to overcome it." Is this imagination? Is it mere enthusiasm? Face facts. Weigh evidence. The Earl of Shaftesbury says: "During the latter part of these (eighteen) centuries, it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe *fifty times over*." Listen to the dying words of the veteran missionary, Simeon H. Calhoun: "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the Cross would be uttered in the ears of every living man." But mark more recent testimony. It is given by one hundred and twenty missionaries in China, representatives of twenty-one Protestant societies. They say: "We want China emancipated from the thraldrom of sin *in this generation.* It is possible. Our Lord has said, 'According to your faith be it unto you.' The Church of God *can do it*, if she be only faithful to her great commission." This statement comes from missionaries who are acquainted with the discouragements—who know the difficulties.

"Up and at them." Let us conquer the world *at once*. Let us be like the drummer-boy in Napoleon's army. At a critical time in the battle the commander said: "Boy, beat a retreat." The little fellow did not stir. "Boy, beat a retreat." The boy said: "Sire, I know not how. Desaix never taught me that. But I can beat a charge. I can beat a charge that will make the dead

fall into line. I beat that charge at Lodi; I beat it at the Pyramids; I beat it at Mount Tabor. May I beat it here?" And over the dead and wounded, over the cannon and battery-men, over the breastwork and ditches, he led the way to victory.

Fellows, when asked to beat a retreat, let us say, "We know not how. But, in the strength of the Lord and in the power of His might, we can beat a charge that will make the dead churches fall into line." And over India, over Africa, over China, and the islands of the sea, we will lead the way to victory and evangelize the world. "Let us go up *at once* and possess it; for we are well able to overcome it."

Mr. FORMAN said: I have seen a notice of a young missionary who recently travelled for one whole month across a well-settled section of China, and did not pass near a missionary station—not one. Christendom sends as missionaries to China less than four hundred men—not one to a million of the Chinese. During the past year our God has been reviving wonderfully the missionary spirit in this country, but during these twelve months there have died in our foreign mission fields forty million souls! One says: "Every tick of your watch sounds the death-knell of a heathen soul; every time I draw my breath four of these souls pass out into the night." Is this a time for us, young men, to hold back?

But some one answers, he thinks a man should not go without having a "special call" from God. May God forbid that I should say one word undervaluing the guidance of the blessed Spirit. "If we live by the Spirit, by the Spirit let us also walk." But may not the Spirit guide us through the use of our ordinary faculties? One evening last winter a young man arrived in New York on the Lord's business. It was very import-

ant that he find a certain house that night. He knew the street, but not the number of the house, and the rest of his information was vague. He first prayed for guidance; next made use of all the data, and reached the best conclusion in his power; then struck out on a brisk walk. Shortly he was ringing the door-bell of the desired house. This will answer for a parable. First, pray God for guidance. The man who neglects this, sins. But no less is it important to use all the facts within our reach, and our faculties of judgment and decision, and then our full power of locomotion.

My Bible does not tell me that it requires any more of a "special call" to lead me to cross the Rio Grande than to cross the Mississippi. If I decide by the prayerful use of my faculties on facts in deciding on work in Boston or New York, am I to wait for any quantities or qualities of feeling before deciding on Canton or Calcutta? What a parody on the sacred doctrine of the Holy Spirit's guidance!

There came to David to the hold in the wilderness certain Gadites "whose faces were like the faces of lions, and they were as swift as the roes upon the mountains," Boldness and Swiftness. These are what we need in God's service. Is the post one of difficulty or even of danger? So much the better does it satisfy the man of such a spirit. Does the captain give the order? He bounds away to fulfil it with the swiftness of the roe upon the mountain. "Have not I commanded thee?" says Jesus Christ to-night.

Mr. WILDER said: What is a call to the foreign mission field? It may come through a human instrument. Samuel was called thrice. But he knew not that the Lord called him until a human agent, Eli, told him (I. Sam. iii. 8, 9). What was Nehemiah's call? It came through Hanani and his companions. Through *them* he

learned of the needs of Jerusalem and the afflictions of his people. The *need* was the call. "When I heard these words," he says (Neh. i. 4). When he heard of the *need*, he wept, fasted, prayed, claimed the promises of God, made his request of the king and started on his journey. What was Esther's call? It was the *need* as presented by a *human* instrument—Mordecai (Esther iv 7–9).

Study the lives of missionaries. One after another have been led to the work by *reading* of the *need*. What call did Maria Mathsdotter receive as she followed the reindeer over the silent hills around her father's house? The *needs* of her people called her. She wept and prayed for the ignorant Lapps, until their condition forced her to decide. Their *need* was the voice of God calling her. It took her three years to learn the Swedish language. Then, clad in otter and reindeer skins, with the Lapland skidders on her feet, she walked in winter six hundred miles to Stockholm. It was a long journey over the dreary mountains and dismal forests. But success crowned her efforts. The Lord was with her. The king of Sweden granted her request. Her people were provided with schools and churches.

In this as in other cases God spoke through the *need*. Do not wait for a SPECIAL call to the foreign field. Do not wait for an avalanche to strike you, or for a sheet from Heaven to be let down. When Jehovah addressed Elijah, was it through the *strong wind?* Was the Lord in the *earthquake* or in the *fire?* Listen to the "still, small voice." It floats across the ocean. The millions of India, China, Japan, Africa are crying, "Come over and help us." Who are under more obligation to go than *we?* An English lady who often gave gifts to our mission in India was one day thanked by my mother for some act of kindness. With an earnest look she said:

"You are under no more obligation to go down and teach the women in those huts than I am." Was she right? Are any men under more obligation to go to the heathen than *we?*

In the greater *need* abroad we hear the call of God. In the greater *success* abroad we hear the call of God. "Bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa lxi. 1). "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

How many in this audience volunteer to go if God permits? *

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* Mr. Wilder writes me, regarding the blank slips circulated for signatures: "At the close of the convention eighty-seven names had been received, and six papers had not been returned. Undoubtedly there were at least one hundred volunteers for the foreign mission field at the convention. It is not known how many of these were *new—i. e.*, how many decided during the conference."—ED.

CHAPTER XVII.

PREPARATION FOR EVANGELISM ABROAD

Mr. Joseph Cook, of Boston, Plied with Questions—Peculiar Needs of India—Value of a Thorough Training to Meet her Intellectual Cavils—Places for Diverse Types of Men—An Immense Opportunity before Mr. Moody—Requirements of the Orient and of the Occident—Remarks by Dr. Chamberlain—The Chairman's Closing Exhortation—A Dramatic Denouement.

One day Mr. Moody asked Mr. Joseph Cook, of Boston, to answer questions.

Mr. Moody—You have been out to India. What is the best way to reach India? What kind of preaching will reach the higher classes—the Brahmins?

Mr. Cook—India seems to me a vast building, several stories high. What will reach one story will not reach the upper, or the tenth story. You have against you caste, the doctrine of the transmigration of souls, the money in the temples, and the pagan faiths. You heard a good deal last night [referring to Dr. Chamberlain's address] about caste and the endowed temples. I think also the doctrine of the transmigration of souls takes hold of the populace with great force from Ceylon to Cashmere. Whoever could break those two wheels—the doctrine of caste and the doctrine of the transmigration of souls—would do very much toward crippling paganism in India; and whoever could in some way destroy the power of the nation's temples would break the axle between the wheels. You must crush all three.

Mr. Moody—Is it best for a young man going to India

—going to give his life to the work—to go through a theological training?

Mr. Cook—Yes and no; and I don't stand on the fence. If a young man intends to preach to the educated classes of India, he cannot be too well trained in our theological halls. He ought to have a strong grasp on philosophy. The Brahmins import false faiths. Traditional faiths sit very lightly on the educated classes, but customs sit heavily. Caste is observed sacredly by the Brahmin. He is proud of his social position. A great many Brahmin minds are dropping into agnosticism. They import the philosophy of Spencer and Stuart Mill. I should like to send to this class of Brahmins a missionary like Professor Drummond.

Mr. Moody—All in favor of Professor Drummond going to India, say "ay." [An emphatic chorus—ay!]

Mr. Cook—And then there is a class made up partly of Europeans who have dropped spiritual religion, partly of the Brahmin caste, partly of the middle classes, and partly of the lower classes of people, who can easily be reached by the English tongue. There are acute minds among them, and torpid minds; and to such a class, embracing all who can understand the English language in the land of the Ganges, I should like, with your permission, to send for a few years the chairman of this meeting.

Dr. Pierson—All in favor of Mr. Moody's going to India will rise. [All rose.] It is a unanimous vote. And may God enable him to make such arrangements for these schools and for his own dear family as will permit him to make a tour of the world.

Mr. Moody—Is that going to be the kind of training they want?

Mr. Cook—If I were going as a missionary I should brush up all the theology I learned in four years. I

should need all that; and I should need to add very much to it to meet those people in some of their discussions. That is what you will need if you are going to work in the upper classes. Nevertheless, I don't think India is to be won by debate. India thrives on metaphysics.

Mr. Moody—Did you ever know a Hindu to be converted by debate?

Mr. Cook—No. I have known many to be left in the dark because left under the impression that you have been confuted in debate. But you must be able to give a reason for the faith that is in you. I don't think it possible for you to be too well fitted to give a reason for your faith. You must stand on your rendered reason first and last. You cannot cite great names in India as you can here as a sufficient authority for your intellectual support. In a Christian land I should refer to Professor Townsend, Professor Hodge, or Professor Fisher, as a sufficient authority for my acceptance of the proposition that Christianity had a supernatural origin; but in India the question will arise at once: "Who are these men?" You should be able to give in a clear, definite way the reasons for your faith. India is very well convinced that Christian morality is better than pagan. Japan is convinced of that. India, Japan, and China are convinced substantially that a perfect life appeared in Jesus Christ. The humanitarian superiority of Christian philosophy is admitted. But if you are to show that Christ is a revelation—if you are to make men feel the thrill of some perception of the reality of the divinity of Christ—you must be able to speak on the basis of reasons that will bear examination. It will not do to say to these subtle men of the Orient, as it does not do here to say, that all the authority of Christianity with you is that you have a personal acquaintance with

it, that you have been converted, and that you believe regeneration is a supernatural work, because only a supernatural being could introduce into your soul such a new principle as you feel moving there. All that introspective testimony is excellent in its place, and God forbid that I should underrate the internal evidence that we have of the Divine origin of our priceless faith. Conjoin your internal and external evidences. You must be able to show that Christianity originated in a way not merely unique, but actually supernatural. You must be able to show the external evidence matched by the internal—the two sides of the arch, of which the keystone is that perfectly matchless character and unique appearance which we call the Lord Jesus Christ. If you are going to preach in the vernacular, it may not be necessary to go through a long course; but speaking to the educated classes it is different. I found that after four years at Andover, and three years in Germany, and six or eight years before audiences in practical work, I was very poorly equipped indeed. I knew far too little to meet the demands of the audiences that I happened to see; and were I to go again I think I should endeavor to carry not only all the weapons I had the first time, but many more. I should have all of them more brightly furbished than they were.

Mr. Moody—What do you want to send me for?

Mr. Cook—There is a way of persuading the head, and there is a way of persuading the heart—or both. You are for all-round work.

Mr. Moody—If all these things are good for you, why not for me?

Mr. Cook—Well; what I set out to do was to combat the false European philosophies that had been imported. I discussed the native religions very little, as Dr. Chamberlain knows. I knew nothing of India, except as India

is tinctured with these imported philosophies. One of the first things I said to my lecture committee as I came to the harbor of Bombay, before I met them on land, was that I did not propose to discuss the inherited beliefs of India, but rather the imported unbeliefs ; and that was the scope of my discussions all the way from Bombay to Lahore. I remember that the day I left India, I made out a list of the subjects that I thought would be useful if I should ever go there again in any moderate length of time—a list of the subjects I should like to take up. I showed that to my wife. She said at once : "Why, that is precisely the list of subjects you think important for the beyond-sea islands, and for New England, and for Western cities." Precisely so. There are no foreign lands. Now, if you young men are going to discuss in English with the educated classes, I should say you ought to be as well prepared in the Orient as in the Occident.

Mr. Moody—Who would you have me speak to if I went to India?

Mr. Cook—If you went to India, to speak English, sometimes you would have to address immense assemblages. This house isn't large enough to hold the throng that would greet you in Calcutta. In Madras there is no hall known to me that would hold the people that would come out to greet you. You would have those who could speak English among the native populations—shrewd minds among them. Brahmins, educated persons, civil officials, officers in the service of the British Government—all those would be more or less well represented, if you should go to India—as of course you would—on the basis of the good-will of all the evangelical denominations there. You would be treated kindly by the Established Church of England, and the Established Church of Scotland ; and your treatment

would be cordial by important men in the civil service You would speak to all who understand any English, and be understood in religious discussion; and your knowledge of the Bible, and of human nature, would be your right hand and left hand, and a sword in each, and with the two weapons together you would pierce the hearts of thousands. Such questions as Mr. Moody has put to me cannot be answered "yes" or "no" without qualification. I think if a young man's mind is given to philosophy—if he has the inner impulse to master the most difficult points in Christian discussion—he might spend a good deal of time upon them. But it isn't good for every man to go into that field of thought. If a young man has only time to get a knowledge of Christian truth without philosophy, and will learn how to present Scripture in a manner to reach the innermost recesses of human nature, I think he can do very, very much good also. There are different men and different ways. Some men are better without a theological education—it would do them harm. There are different types. They have got as many stories in the organization of India as you will find anywhere in the West, and the differences as the sphere rises are greater. You "stay put" there. You are brought up in a class or caste, and you have almost nothing to do with other sections of society. But in India you will meet men from all sections who can speak English, and who will understand language addressed to the deepest impulses of the human heart, and directed to the delivery of the most searching Biblical truths. There are openings for a great variety of teachers; for the wants of the Oriental populations are endlessly varied.

Dr. Pierson—I want to ask you calmly and coolly, what is your honest judgment as to the present attitude of the world with reference to Christianity, and the

present opportunity for young men to evangelize this world with rapidity?

Mr. Cook—I endorse what you say on that subject, Dr. Pierson. If I am not misled by statistics, this country has seen a marvellous series of religious awakenings in the last four years. If Mr. Moody were not here I should eulogize his work as I think it deserves. By the blessing of Heaven, he has introduced on both sides of the Atlantic certain methods of lay religious activity that have been exceedingly fruitful within the last decade of years.* . . . . . As to the speedy evangelization of the world, Dr. Alden, of the American Board, tells me that he believes it is quite within the power of Roman Catholic and Protestant Christians to bring the spoken or written Gospel to the knowledge of every human being within twenty-five years. The bells in Christian towers and the lights in Christian chapels are almost within sight and hearing of each other around the whole globe. At the opening of this century there were only fifty translations of the Scriptures; now there are 308—or were last night; there may be a dozen more now. It will give a false impression, however, if I do not correct the conclusion from these statistics. One in twelve of the ancient Apostles was a Judas. I don't believe one in twelve of the modern apostles is a Judas. Nevertheless, there is this difference between the ancient and the modern: the ancient Judas carried the bag, and when he betrayed his Master he had the grace to go and hang himself. In our modern church system it often happens that the man who carries the bag, and proves dishonest, hasn't the grace to go and hang himself; and what is worse, the churches have such lax ideas of dis-

* Here Mr. Cook read a quantity of statistics from the New York *Independent* of May 19, 1887.—Ed.

cipline that they don't go and hang him. I suppose the active Christians are not more than about one in ten of the total number of professed disciples of Christ. Matthew Arnold lectured on the virtues of minorities. This country is to be saved, if at all, by a minority. I glorify the few. There are foxes enough in this assembly to set the world on fire if they could only be sent out as Samson sent out his foxes. Be wise as foxes; be harmless as doves. Let us insist on this primitive theology, that has been so admirably defended by Professor Townsend. I believe with Professor Drummond in the law of the survival of the fittest; and Professor Townsend has shown us what that is: it is sound theology.

Mr. Moody—Here is a young man converted at twenty or twenty-one, and full of missionary fire. He has had no advantages, and has no hope of a chance to go through four years at college and three years in the seminary. If all that is necessary, that discourages him. If you say to young men going out to the foreign field that they have got to go through years of study, the bulk of them will stay at home—their zeal is quenched out. Very few will go to the missionary field if they have twelve years of study before them first. Look at the Church of England. She doesn't require such very high education of all her men, and yet you will hear as good preaching from the average English curate as you would want to listen to. They have some mighty preachers, no doubt—a few deans and canons who have leisure in the cathedrals, and great scholars who have special work to do; but take the average men who are not so highly educated. Listen to them and you will hear powerful Biblical preaching. I believe the Church of England is the most powerful Protestant Church in Christendom today. They have got more godly men and more vital piety than any organization I know of in the world.

Dr. Pierson—How would it do for young men who could not take a long course of study in this country, to go to the foreign field, and under the educating influence of the colleges that are being established there, engage at one time in missionary work and at the same time carry on their studies for a larger qualification of usefulness?

Mr. Cook—Well, Mr. Chairman, ladies and gentlemen: if I must free my whole mind, I will say that the hands cannot say to the feet, "We have no need of you." The Christian ministry is an organism. One part is not more honorable than another, and the parts are not alike. They are all needed. The wants of the Orient, like those of the Occident, are very varied, and we may well have a variety of theological preparation. But however powerful you make the hands and arms, or the lower extremities, they cannot do without the air that the Christian respiratory apparatus takes in. We need the head. A theological education is worth having—even a broad one. You [turning to Mr. Moody] are doing a work here of endless import. Everybody admires your course. But I wouldn't have all ministers educated at Princeton, nor all ministers educated at Northfield. Both kinds of training are needed for the preparation of preachers for the Occident and for the Orient. And now, in definite reply to Dr. Pierson's question, I will say: Ask the missionaries in the field, what is practicable? Go to those who have perilled their lives at the front in missionary labors, and be advised by them. Most of those who have been highly successful have had double training: first on the theological and philosophical side, and then on the practical. Their piety has been intense enough to kindle anthracite. It is true, anthracite doesn't kindle quickly; but while it kindles slowly it doesn't chill again easily. A young man rushing out

without counting the cost is like kindling-wood. When kindling-wood burns, the flame is fierce for a time; but it doesn't last. There isn't as much heat in it as in the flame of anthracite. A sound theological education is like hard coal. Keep all your kindling-wood; but buy anthracite.

Mr. Moody—Dr. Chamberlain, what do you say about a young man going through a long theological course?

Dr. Chamberlain—If you speak of India, it is the one field, probably, in all the world where the highest qualifications, both mental and spiritual, are required. The Lord has given me the privilege of going through the different missionary lands and visiting the missions of sixty-five different missionary societies in almost every country; and there are fields where all that is needed will be the grace of God in the heart, a sound common-school education, and a knowledge of the Bible. Missionaries in other countries have told me that they could use that kind of men; and there are places in India where we could use them. [A Voice—How about China?] The missionaries told me that such men could be of great use in China—more so, they thought, than in India. India is peculiar. We want those men in India; but the majority of missionaries going there must be well-trained men.

Mr. Moody—I want to put myself straight here. Some of you may think I oppose theological seminaries. I want to say I believe we want thoroughly trained men. I don't think we have enough trained men. At the same time, we want some men to stand between the laity and the ministers—I don't know what you would call them—gap men. We want men to stand in the gap. There is such a thing as educating a man away from the rank and file. There is a class of men, I believe, that have got to be raised up to do what we used to call in the war

bushwhacking. We want irregulars—men that will go out and do work that the educated ministers can t :o : get in among the people, and identify themselves with the people. And I don't believe these foreign fields are going to be reached until we have the two classes. I want to say to these young men that have got no hope that they will ever be able to get a college education, and that are fierce for the field : In the name of God go out. Take your Bibles and the Spirit of God, and I believe you will have success. If there is room in India for Mr. Cook and myself, I am sure there is room for you. If I could go to India or China, I could only preach the Gospel. It is a matter of revelation, and not investigation. It is a matter of revelation—God revealing Himself to me. I believe all the philosophies in the world can't touch the heart. But when Jesus Christ meets a man, that man's whole being is interested. That is what the world wants. May God burn it into our souls, that if a man will preach the Gospel in love, and in the power of the Holy Ghost, he is going to have success.

Dr. Chamberlain—I sat beside Mr. Cook in Madras when he was speaking in houses larger than this crammed with Hindus, and saw him knock the bottom right out of their beliefs. And the missionaries said : "Now, can't we get Mr. Moody to come and put a new bottom in ?"

Mr. Cook at this point arranged Professor Townsend and Dr. Chamberlain one on each side of Mr. Moody, saying : "This is an object-lesson. The three a team for India !" [Loud and prolonged applause.]

CHAPTER XVIII.

CONSECRATION AND CONCENTRATION.

Address by Mr. D. L. Moody—To "Consecration," as Expounded by Dr. Broadus, he would add "Concentration"—Wisdom of Following one Channel—"Too Much Religion"—Wholesome Recreation Encouraged—"Fanatics"—Daniel—Enoch—Elijah—Abraham Contrasted with Lot—Paul's Motto—His Perseverance and Final Triumph.

One Sunday morning Dr. Broadus preached from the text—Romans xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He showed that "the body" includes the physical being in health, and all the mental and spiritual powers. He urged in detail the consecration of intellect, memory, imagination, taste, passions, will, judgment, common sense, sympathy, and personal magnetism, as well as attainments and possessions. Continuing he said: Many years ago I was a young pastor in a Virginia village near a great University, and one Sunday evening in the prayer-meeting there came in a young man—one of the students—whom I knew as a professing Christian. He has since become one of my best and dearest friends, and has filled many high places with distinguished usefulness; but I barely knew him then. I asked him to pray in the prayer-meeting; and in the course of a simple, earnest prayer such as a truly intelligent and loving soul might be expected to make, he used an expression which sank into the very

soul of me, and which I have remembered, I think, dozens of times. He said: "O Lord, please to take us as we are, for Jesus' sake, and make us by Thy Holy Spirit what we ought to be." My friends, that is the Gospel. That is the beginning and the end of it, and the all in all. That is the hope there is before us; otherwise to talk about our laying ourselves on God's altar would be mere mockery of our woe and our ruin. But there is hope that God may, for Jesus' sake, take us as we are, and then may help us by His Holy Spirit to become what we ought to be. And now in conclusion of this sermon, I do most respectfully, and with all a human soul's most earnest longing desire—I do as a man who thinks sometimes about what life means and what eternity is going to be—as a man who has preached many times in many places, and yet perhaps never where the possibilities of good seem greater than they are here to-day—I call upon all present before God, and I cannot suffer any exception, that you will join me, not aloud, but in the solemn silence of your soul, in taking up that young student's prayer. If you have been a Christian long, you will be glad to say that over again; and if you never have been a Christian—I don't know you, friend; you don't know yourself very well; but God knows all about you—if you have never been truly a Christian before, oh, will you not take up that prayer here to-day? Shall not this be the turning-point of your life—turning you from self-seeking to God? Now, then: "O Lord, take us as we are, for Jesus' sake, and make us, by Thy Holy Spirit, what we ought to be. Amen."

Mr. Moody said: My soul has been stirred within me this morning. I don't suppose there has been a meeting like this in the history of the world. That is a bold thing to say; but in fact there could not have been such

a meeting a few years ago. There could not have been so many colleges represented till we had the railroad. I had an uncle who died in this town—he came here from Harvard just after his college course—and if he could come up out of his grave, and could see these delegations from so many colleges—Williams, Harvard, Yale, colleges in the West, and even the Pacific slope—he would think it almost incredible. In his day I don't think it would have been possible to have all these colleges represented. And now, what I want is to urge you young men to carry out what has been said in this sermon. I want to add another word to "consecrate," and that is "concentrate." We are living in an intense age. The trouble with a great many men is that they spread themselves out over too much ground. They fail in everything. If they would only put their life into one channel, and keep in it, they would accomplish something. They make no impression, because they do a little work here and a little work there. They spread themselves out so thin that they make no impression at all. Lay yourselves on the altar of God, and then concentrate on some one work. Concentrate upon some one work, and go about it.

Some of you young men are afraid of this doctrine of consecration. You are afraid that you will be classed among certain people as too religious; and a great many young men are afraid of being too religious. A great many young men stay away from meetings of this kind because they are afraid of being classed as young men that have got too much religion. Now, if you take my advice, you will just give up the whole thing, or else be out-and-out on God's side. What we want to-day is men who believe down deep in their soul what they are talking about. The world has got tired and sick of sham. I want to urge you to be out-and-out for God.

My conviction is that the reason why Christianity is dragged down in the dust as it is to-day, is that so many people profess what they don't possess. Let your whole heart be given up to God's service. Aim high. What is your aim? What is your aim? What is yours?—yours? Put the question to yourself. What is yours [pointing to one individual]? [Answer—The ministry.] Thank God! That is a good thing to aim for. The ministry is higher than any throne. Some young men look down upon the ministry; but I tell you, to be a herald of the Cross—to be a man appointed by God to preach the Gospel—is the highest position offered to any mortal. I have no doubt that men have come to this convention that look down on the ministry; but I tell you, if a man is called by God, and qualified by God, and sent into the Christian ministry, he will be heard of not only in this life, but in the life to come—he will shine not only in time, but in eternity. And if you are aiming for the ministry, young men, let me beg of you: Get full of the Holy Ghost. Just make up your minds you will not leave these gatherings until God fills you. Don't be afraid. Lots of people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. I wouldn't give that [snapping his finger] for a man that wasn't considered fanatical by the world. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? One shall chase a thousand, and two shall put ten thousand to flight. It takes about a thousand to chase one now. It takes about a thousand Christians to make one decent one now. Why? Because they are afraid of being too religious. What does this world want to-day? Men. Men that are out-and-out in character, and not half-and-half. We've got lots of *them*—got them by the

acre-lots; half-men, quarter-men. I'd rather have one rounded-out man than to have a whole acre-lot of those half-men.

Now, some young men think that in order to be out-and-out Christians, you have got to give up a great many things. Last night I took my horse and went out. I saw you playing base-ball—playing it as if your life depended upon it. I rode along, and I saw young men talking about studying their Bibles—talking as if their life depended upon it. Then I saw some men playing lawn-tennis—playing it as if their life depended upon it. I liked that. I went along farther, and saw forty or fifty young men, secretaries of Young Men's Christian Associations through the country, discussing their work with all their soul. Thank God I have seen such a day. I believe the fathers who have passed on before us would like to have seen it. I believe the religion of Christ covers the whole man. Why shouldn't a man play base-ball or lawn-tennis? But I noticed that when the bell rang for the meeting, all those games were dropped and you came in here. Don't imagine that you have got to go into a cave to be consecrated, and stay there all your life. Whatever you take up, take it up with your whole heart. At the same time let your motive be right. A man can go into a game of base-ball and win the whole lot of them to Jesus Christ. Let that be your aim. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Who are going to shine? The men that turn others to Christ. Those are the men that are going to shine.

Ask Daniel isn't it true? He shines to-day. He shines brighter to-day than he did twenty-five or thirty centuries ago. Where are the millionaires of Babylon to-day? Can you find them? Where are the millionaires of

even one hundred years ago?—who can give their names? Forgotten. I presume they were forgotten as soon as their bodies turned into dust. Where are the wise men—the great astrologers and the Chaldeans? Where are the wise men of Babylon to-day? But that old Hebrew—he went down to shine. Thank God he shines all along. He has been shining these 2,500 years. Now, he dared to be called religious. He dared to be called narrow-minded. I believe if you had gone up to some man in Babylon and asked him about Daniel he would have said: "Well; he is a good man—a very good man; but you know he is a very narrow-minded man—a bigoted man. While he was in the king's household he wouldn't eat meat or drink wine—wouldn't touch them at all. He lived on pulse and water, and came near losing his head." But, my dear friends, look at the way that man has stood all these centuries. He dared to be odd; he dared to be peculiar.

I dare say if you had dropped down into that old antediluvian world, and asked about Enoch, they would have said: "Well; he is a very good man; but then, he is a very odd man—a peculiar man." He was the oddest man in his day. If he met a crowd going to a horse-race, he would go in the other direction—the current going one way, and he going the other. He dared to go against the current. You have got to dare to stand up against an ungodly world. Enoch was considered very peculiar; but I tell you what: he stands brighter upon the page of history than any man in the first two thousand years. Why? He lived with God. And God liked his company so well that one day He said: "Enoch, come and take a walk." He took a walk—a long walk—and hasn't got back yet. With one leap he leaped across the crystal stream, and strode victorious into Heaven. Young men, don't you be afraid of being too religious.

May God forgive us for ever having such a thought come into our minds.

I suppose if you had dropped down in the days of Elijah and asked what kind of a man Elijah was, they would have told you he was a very peculiar man—very odd—very religious. He had a kind of religion that they didn't believe in. They would have told you that he was a man with only one idea, and that was to glorify the unseen God. But I tell you, my dear friends, he had more power than Ahab. Think what power he had. He just locked up the heavens and put the key in his pocket, and there couldn't be rain for three years. Ahab became his errand-boy. With this power, when he wanted to call down rain, it came. He got power by living a separated life. He consecrated his whole self to God, laying himself on the altar, a living sacrifice, and saying: "Take me! Use me!" God used him to shake that nation. How his name has lived these thousands of years, and how it is going to live! He had the power of the Spirit of God. My friends, let us have it. He was a man of like passions with us—he was just like you and me. You and I can have that same power. We are apt to think these old warriors were a different kind of men from ourselves, but they were just like us. But then, they were men of mighty faith. They dared to stand alone; and there are times when you have got to stand alone—when you daren't turn or compromise.

Look at Abraham. Oh, Abraham didn't begin to be as shrewd a man as Lot. If you had gone into Sodom, and asked about Lot, they would have told you he was the most prosperous man in all Sodom; he owned the best property in Sodom—he owned the best corner lots. His family moved in the very highest circles—at the very top. He wasn't too religious. He wasn't like his uncle Abraham. They thought Abraham a very narrow-

minded man. But Lot was a noble man—he was just the kind of man the Sodomites liked. They liked that kind of Christianity. He was their style of a man. If there had been a railroad running from Sodom to Jerusalem, he would have been a prominent director in it. He believed in all modern improvements. He was getting along amazingly well. Bear in mind, Lot is a typical character. He represents the professing Christians of to-day who don't want to be too religious. They just want to get into Heaven. They keep their religion as a sort of fire-escape. They don't want to be too religious—peculiar—narrow-minded. Lot wasn't too religious. He didn't belong to that class. He was "a noble man." But God knew about him; and when He came to investigate him, he found a rotten state of things. Lot had been there twenty years and hadn't any family altar—been there twenty years and hadn't got a convert—been there twenty years and not one man had been made better in all Sodom. I have no doubt when Abraham was pleading with God he said: "Lot has been there twenty years. Certainly he has got some converts." But there wasn't a convert, and all Sodom suffered one fate. Young men say: "Let us make the best of both worlds." That is what you hear now. Well; Lot tried that, and he came to a miserable end. Look at Abraham. How he shines on the face of history!—how he lives to-day, and is going to live! There was a man who walked with God. He was the friend of God. See how he shines!

Take Paul—another good instance. Look at that man. They called him mad. How I wish we had a lot of that kind of madness now! Some one has said: "If he was mad, he had a good keeper on the way, and a good asylum at the end of the route." He could afford to be mad. He was a man that turned the world upside

down. I believe his little finger was thicker than most of us—yes, bigger than five hundred of us. There was a man who consecrated his life to God. He had one motto. Do you want to know what Paul's motto was? "This one thing I do." He hadn't forty aims. If he had, you wouldn't have heard of him. He threw his whole life into one channel. "This one thing I do: Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And he has gone on from conquest to conquest—higher and higher. The world looked down upon him, but the world wasn't worthy of him. He is well known in Heaven. If you had asked the rich men in Corinth what kind of a man Paul was, they would have said: "Huh! he is a fanatic—gone clean mad. He's honest; but he is a madman." Well; he has been gone 1,800 years, and how his Epistles are going to the very corners of the earth. There's a man who had one aim in life. Now let us here this morning before we go hence—let us get right on Paul's platform, and let us have one aim: "One thing I do." Let us push right on toward the Kingdom of God. Let the Kingdom be first in everything, and everything else will be added. We needn't be bothering our heads and troubling our minds about what our future is going to be. If we are wholly given up to God He will lead us. Paul never marked out the path he was going to tread. God marked it out. Hold your reins loosely, and God will lead you. Paul went out to preach, and God led. And then see the end of this man. That's the way to tell a man's success in life, isn't it?

How my bones get on fire when I read about Paul! Look at him. They have beaten him with thirty-nine stripes. Look at him. Do you know what the Roman

custom was? They bound him to a post, and struck him across the back with sharp steel, cutting him clear through the skin and flesh to the bone. Very often a prisoner died in the very act of scourging. "Five times received I forty stripes save one." If I could get one stripe on my back there would be forty publishers after me, wanting to publish my life as a martyr. "Five times received I forty stripes save one," and he hardly said anything about it. Suppose you had said to Paul after one of these beatings: "Now, Paul, if you get out of this difficulty, what are you going to do?" "Going to do? I press toward the mark for the prize of the high calling. You don't think a few stripes will turn me? Not a bit!" Take him again. They have beaten him again: "Paul, if you escape this difficulty, what are you going to do?" "Do? I do but one thing. I press toward the mark for the prize of the high calling." "But it's costing you a good deal. You have gone through perils by land and sea, you have suffered hunger and thirst. They have beaten you twice with rods, and five times laid their cruel stripes on your defenceless body." "Ah, these are but light afflictions. They only hasten my reward. They only make it more precious." You couldn't swerve him. I tell you, the devil got his match when he got hold of Paul. He didn't seem to think these things were worth mentioning. He only alludes to them when he wants to defend his character.

He says they stoned him. I don't doubt they left him for dead. Suppose you had gone there and seen him. There he lies, with his body all swollen—all black and blue. "Now, Paul," some of our modern Christians would say; "don't you think you had better be a little more conservative? You are altogether too hot. You are too pronounced. You bear down too hard on the Jews. Give them polished words. Just give them smooth

words." Like a prominent man I knew some years ago —a man who had been prominent in the Senate and the Supreme Court, prominent in the law. When he was speaking one time, some one asked him what he was talking about. "Well," said he, "I was just trying to think what I *was* talking about." Lots of ministers talk when they might as well not open their mouths. Paul might have talked and talked, and never said anything; and the devil and every one else would have let him alone. But he gave no uncertain sound. I am afraid some of these compromising Christians, if they had been there, would have said: "Now, Paul; don't be so outspoken. Be quiet. Don't you think you had better go to Europe until these riots are over—till this excitement has died out?" Ask him: "What are you going to do?" "Do? I do only one thing. I press toward the mark for the prize of the high calling."

Look at him again. He goes over into Macedonia, and the first thing that happens, he is cast into prison—a dark, damp dungeon. We would have said that was a very strange Providence—very singular. If we had seen a vision of a man crying, "Come over into Macedonia, and help us"; and then the first thing we had got into jail, with no one to plead our cause—we would have begun to whine. But what did Paul and Silas do? They sang praises to God. Queer place to sing praises —with their bodies bleeding and their feet fast in the stocks! I suppose we would have sung, "Hark, from the tombs," or something of that kind. But they sang praises, and the prisoners heard it, and the place shook with an earthquake, and there was a great work done. The jailer was converted, and his family; and Paul became the first bishop in Europe. He got converts wherever he was, because he was pressing "toward the mark for the prize of the high calling." He pushed right on

That's what we want to-day: men of one idea. People said he was a narrow-minded man—a man of one idea. My friends, if you have got one idea that covers everything—the one idea of Christ crucified—you can afford to be called fanatical.

Look at the old warrior again. Look at him, as he takes up his pen to write his last letter to Timothy. He is writing to a young man—like one of these young Harvard students. What does he say? "Well; the battle is over. I have finished my course. I have kept my faith." Thank God, he never broke away from the old moorings. Young men, hold on to the faith. I wouldn't give that (!) for the men who go into pulpits to preach their doubts. We want to see a man go into the pulpit to preach what he knows—not what he doesn't know. "I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown." He's got his eye on the crown. I see his face light up as he writes that last letter. His warfare is over. No sign of sorrow there; but great joy. He had finished his course; he had done his work well; and he was about to go. The jailer orders him out to be executed. I see him now. I can see that young man—for he was still a young man; he didn't live to be very old. You know I consider myself a young man yet. He was right in his prime. I see him as he is led along the streets of Rome. Rome had some wonderful roads. The Cæsars had trodden those streets. Some of the greatest warriors on earth had trodden those streets. This little man excelled the whole of them. He was a little man—a man of very meagre appearance. He gets ready to go like a giant; he is going to get his crown; he is going to see his Master. I see him shake hands with his fellow-prisoners, and then walk along between the soldiers "Paul, ain't you sorry you consecrated your life to God?

Ain't you sorry now that you gave your whole life to this one thing? Ain't you sorry?" "Sorry! Ah, if I had ten thousand lives, the Lord Jesus would get every one of them." I imagine I see him at the place of execution. He bows his head, and says: "Nero may have my head, but Nero can't get my soul." The chariots of Heaven, I have no doubt, were waiting. All Heaven was interested in that scene. Earth didn't care much about it. The great generals, the wise men, the Senators of Rome didn't care much about it. He was only a poor despised prisoner. Ah, in yon world of light there was intense interest. And as that head comes off, you can see that spirit leap into one of the chariots of fire, and with celestial escort he rises. See him as he mounts—up—up—up. Look at him as he goes sweeping through the gates—up—up—up—to the very throne of God. I hear the bells there pealing forth their anthems. There is a shout among the saints of God. The old warrior is coming; the hero of Philippi, and Ephesus, and Rome is coming—the greatest warrior that earth has had since Christ led captivity captive. We hear the words of Christ as He receives this great Apostle: "Well done, good and faithful servant; enter thou into the joy of thy Lord." You and I may be like that if we are faithful. Lay yourself on the altar. Say: "Here, Lord, take me—take me. Take my tongue, my hands, my feet, my heart—my all." Let us consecrate, and then let us concentrate. God bless you!

CHAPTER XIX.

A MIGHTY WORK IN SCOTLAND.

Prof. Drummond Describes the Wonderful Awakening at Edinburgh University—Its Origin and Immediate Success—Features of the Movement—No Cant—No Interference with Work—Personnel of the Leaders—No Interference with Amusements or with Theological Speculation—Fruitful Meetings—Deputations to Other Colleges—The 'Holiday Mission"—Toil Among the Poor—Capturing the Boys—Answers to Questions.

I GLADLY respond to Mr. Moody's request to state a few facts about the marvellous religious work which has been going on now for three years at the University of Edinburgh. No report of this work has ever appeared in print. We have never allowed one line to be published about it. Perhaps that was not wise. Some of you might think it was carrying the thing a little too far. But we don't repent having kept the work quiet. And the reason was simply that we felt it to be such a sacred thing that we were afraid of losing the blessing that was coming upon us. We find that reports of religious work tend to cheapen and destroy the power and delicacy of the work. And so we have tried to keep this thing, so far as print is concerned, quiet. Not, however, that we have not sought to propagate the movement in other ways which I shall name.

I am anxious to tell you about this movement, because I hope that the outcome of the Northfield meetings this year will be a determined effort to evangelize the colleges. [Amen.] The outcome last year was entirely

unexpected: a marvellous increase of interest in the foreign field. God never repeats Himself. We cannot expect it will be that this year. May I hope and pray that the result of this feeding and praying which have been prevailing here during these last days may be a movement for the winning of every man in every college in America to the Cross of Christ. Gentlemen, let me say this further. Do not postpone your usefulness till you have graduated. That is the tendency—for a man to be equipping himself all the time at his college for what he thinks is the life-work that will then begin. Your life will never pay you better than while you are at college. There is no such field in the world as a college; and you can do more, perhaps, just now as students than you will ever be able to do in your future. Therefore, magnify your opportunity as a student. That time can never be recalled.

Edinburgh University has 4,000 students. I suppose it has the finest medical school in the world; and if a man has a clever son in any of our colonies who wishes to study medicine, he naturally sends him to Edinburgh. The consequence is, the half of those 4,000 are from different parts of the world, and they represent the cream of the young men of the world. Until the last three years the University was irreligious, so far as any University expression of religion went. When I was a student there, there was a miserable prayer-meeting. I never saw more than some seven or ten out of all those thousands at that prayer-meeting. And the quality of the men who attended it was about as miserable as the quantity. Three years ago two Cambridge students going to China, well known to the athletic set—their names are also, I believe, known to you: Mr. Studd, one of the Cambridge cricketers, and Mr. Stanley Smith, one of the Cambridge oarsmen in the University boat-race—

asked the athletic men of our University men to meet them that they might bid them good-bye. The athletic men turned out in great numbers; and some of the Christian men in the University saw that the interest which these two men awakened in the cause of missions in the work of Christ, was so great that they considered it worth while to attempt a movement upon a larger scale. They thought over the thing for a month or two, and then took a hall that held about a thousand men—a hall which was popular with the students—where they used to hold their smoking concerts. They announced a meeting there on a Sunday night, and they had the hall crowded; and that meeting was continued every Sunday night during the remainder of the term. Towards the end of the term the hall was over-filled, and a great many men had to be turned away. The interest deepened through the whole of the session, and culminated at the end in a communion service, the students asking that they might be allowed before going to their homes to sit down together at the sacrament. We got one of the professors to distribute the elements, while the Principal of the University, Sir William Muir, presided at the meeting.

Now, that is a rough outline of the machinery. Let me say something of the lines on which we carried on this Sunday-night meeting. For one thing we allowed no cant. There is nothing a student hates so much as cant. By cant I simply mean anything that is unnatural, false, falsetto, untrue to experience—anything that is sentimental or sanctimonious—anything in the shape of exaggerated expression or exaggerated emotion. That was altogether disallowed. The second thing that we discouraged was interference with work. We never held a meeting during the week. Sometimes the tide rose very high, and then we were compelled to have a prayer-

meeting—we couldn't help it—but it was against our principles. A man to get through his examinations there has very hard work; and we didn't wish it to be brought as a reproach against the work that men were dissipating in religious meetings. There was a great deal of prayer, I need not say, in the men's homes; and on Saturday nights there were many houses open for Bible-readings and prayer-meetings. But there was no public meeting in connection with this movement except the evangelistic service. Of course it was never called an evangelistic service. We never called it anything at all. We just called it a meeting. Instead of being discouraged, work was put in the foremost place at every meeting; and the work, I believe, the first session of these meetings, was never better done, and more men got through their examinations than if there had been no meeting. We never allowed a man to come near our platform, or to hold our programmes, or to hold our hymn-sheets, or take any part whatever, who was not entirely respected for his personal character and manly instinct among the students. [Mr. Moody—Hear, hear.] There were such men at the University, and they at once came to the front; and they were summarily snubbed, and sent to the back, and by-and-by they fought clear of us altogether—we got rid of them. Then, there was no interference with amusements. The best men we had were the athletic men. And we had the pick of the athletic men in connection with the movement—a great many of them on the committee. I remember one little meeting at which out of the University football fifteen, twelve were present, and most of them took a part in the meeting. For another thing, there was no interference with speculation. We never touched perplexing questions. We allowed every man to think as he liked. We respected honest doubt in every direction. Our creed

was very simple. We had no creed. We had a Person. We tried to lead every man into the fellowship of Christ, and then let him settle his doubts as he liked, or leave them unsettled. Our Gospel was, "Save your lives!" --not so much "Save your souls!" as "Save your lives!"—and the chief end was to lead every man to become a friend of Christ, and become an active subject and member of Christ's kingdom.

You need not wonder that after some months of work along these lines, a certain amount of impression was made upon the best men of the University. We didn't do so much for the indifferent men. We coveted for Christ's cause the flower of the flock ; and we got them. Not always in the public meeting : sometimes by laying sieges to them. A man would fix his eye on some one who he knew would be of value in Christ's kingdom ; and he would begin to wind his web around him—go up to him the first time they met, or go and hunt him up, and gradually by the impression of his own character and the reflection of Christ from him—by his own self-sacrifice—win that man around to our side. That movement has gone on for three years. It has been deepening in intensity all that time. We don't know where it is going to lead. We have had a large inquiry-meeting generally at the end of every meeting ; and sometimes I have seen as many as a hundred men being spoken to by their fellow-students about personal religion.

With regard, now, to the development and outcome of this great work : after it had been going on for six weeks, our thoughts went out to the sister universities; and we packed off deputations. Each of those deputations consisted generally of a professor and about a dozen students. We used to pick medicals generally, because, you know, medicals are supposed to be a very

wild set, and if we could get some of them they would have great weight. If a divinity student happened to get into a deputation, he was earnestly charged to say nothing about it, and pretend he had never had the enamel and naturalness and point in speech taken off him by a theological seminary. The one disqualification for going on a deputation was eloquence and fluency. If a man could talk easily, he was immediately dropped. If a man used fine phrases he was sent about his business. What we wanted was facts—facts in their simplest form ; and we found they had a marvellous effect upon the universities which were visited. So this work went on the first year—went on in all of them. I would not say it went on in any of them with any very great vigor, except in the University of Edinburgh. There it has increased from year to year.

At the close of the session, a great number of men were so much in earnest about propagating this kingdom of God, they made up their minds that they would give up their holiday to go amongst the villages and towns of Scotland and England and Wales, and meet with the young men of those places, and tell them about it. We organized these men into what we called the "Holiday Mission." And I think the first year we had 100 or 120 volunteers for the work. We picked the men who were not eloquent, and sent them out in deputations of half-a-dozen ; and there was no county in Scotland which was not visited by these young men. It was found that the young men of these places would come out by thousands. Unless under exceptional circumstances the audience in any place would contain nearly all the young men in it. The young men would turn out *en bloc* to hear these medical students from Edinburgh—they thought it was such a marvellous thing to hear a medical student who was a religious man. A

great many of the men were won to Christ. That "Holiday Mission" has gone on ever since. It is now in full swing. All the expenses are paid by the central committee The men are furnished with hymn-sheets printed with the University mark upon them. Everything is done in an academic way, to tempt the young men of the country to come out; and we don't know at all where the movement is going to end. It has raised up a great band of speakers and workers who will speak as long as they have tongues.

Let me give you one instance of the work done by the "Holiday Mission." There is a college at Aberystwith, in Wales, which competed for a deputation also; and we sent down five or six men—the only men that happened at the moment to be available. They arrived at the college on the day of the annual spiels on the athletic field. Our young men went in amongst them and took a conspicuous part. Some of the students at once got into conversation with them, and asked them what they were going to do. Those Welshmen thought it was a great idea that one of the colleges in Wales should be visited by these Scotchmen. Wales, you know, is such a religious country, and they thought they knew all about it—would have nothing to do with these young men. That night there was going to be a social meeting in connection with the sports. These men attended the meeting, and out of courtesy they were asked to assist in the entertainment. One of them sang a song in capital style. Another made a speech. Said he: "If you like, I will propose the toast to the ladies"; and when the time came, he proposed the toast in a humorous speech. The Welshmen thought they were capital fellows; they saw a novel type of Christian; and they determined to come out and hear them. Next night they turned out *en masse*. In three or four days there

was not a man—not one man—who was not more or less concerned about his spiritual condition. After they had been there about a week, they had to go home about their work; but the Welshmen gathered around them and said: "Now, you can't leave us. Here are the wounded lying around on every side, and you must do something to help us. You have helped to produce this, and you must do something more." Well; the Edinburgh men consulted amongst themselves, and they agreed that they should leave one of their number there—that he should become a student of that college. He took lodgings there, and worked personally among the men for at least two months—the remainder of the term; took rooms amongst the students, and lived for them, had them up to his rooms night and day, and led them to have meetings. Then he headed them out in deputation work to the other colleges of Wales, and so spread the fire throughout the country.

Another thing, that was not an immediate outcome of this work, but has been greatly stimulated by it, is the work in the hospitals and infirmaries in Edinburgh itself. Every Sunday morning when you go to the Royal Infirmary at Edinburgh, you will see a hundred students at least, gathered in an amphitheatre for a prayer-meeting. After the prayer-meeting they go back to the wards, two by two, and have evangelistic services. These men are known to the patients through the week in their medical studies, and when they come to talk with them on religious subjects their visits are welcomed and appreciated. There are, I think, a hundred men in the Royal Infirmary alone engaged in that work every Sunday. Then there are other men who do the same thing at the Fever Hospital, and in all the hospitals in Edinburgh. Medical students conduct all these services.

Then, a few men have gone out to work amongst the

poor. They have taken a building in one of the worst streets in the lowest neighborhood in Edinburgh; and they have, so to speak, camped there in order that they may exert an influence for good on the locality. That "University settlement," as it is called, has only been in operation about eight months, but the result has already been beyond our farthest expectation. Some of our best men have gone to live there—medicals. They have helped the people—taught them in night schools, preached to them, and influenced them more especially by their own lives, and by visiting them in their homes. It is another aspect of the work, which we expect to find developing itself amongst the poor during the next year.

Mr. Moody—That is taking a holiday! Do these men keep up with their studies?

Prof. Drummond—Yes. This goes on all the year. I think I will trouble you by naming an interesting movement which we instituted to get hold of the boys in Edinburgh. Edinburgh is a great educational centre; and there are thousands and thousands of boys sent there from all parts of the country for their education. Now, the key to a boy's heart is athletics; and we picked the men who were heroes in the eyes of those boys for their superiority in the athletic field. We invited the boys of the great schools to come and meet those students on Saturday afternoons at 3 o'clock. Some of the head-masters entered into this scheme, and we had our hall filled, or nearly so. We had five or six hundred boys. It was just meant to try a meeting or two for an experiment; but the thing went on successfully, so that the meeting was kept up during the whole term. That meeting has become an institution. I am quite convinced that a great many of those boys have been got hold of. And I hope the students here will talk to the

boys. It is the age of impression—during tl eir boyhood, and you can do a good deal of work among them apart from your university work altogether. We influenced those boys in the direction of muscular Christianity.

I have told you these facts. I leave them to speak for themselves. If there are any questions about further work on our methods, I would be glad to answer them.

Mr. Moody—I would like to know whom you mean by "we"? Who comes down and helps you at the Sunday-night meeting? A. Well; if possible we get one man.

Mr. Moody—Who is "we"? A. Nobody knows who runs this work. We have no college association. That is where we differ from you. Some of us know that there is a mysterious committee that corresponds to your vigilance committee out West, which keeps its eye on the whole University; but nobody knows who belongs to it. The reason why we have formed no association is this: The moment an organization is formed there is a fence thrown up. The men say: "We either belong to that or we don't"; and sometimes they don't quite like the quality of the men who are interested, or some little objection arises to the association and they fight shy of it. So meantime we have left the whole thing amorphous.

Mr. Moody—Who do you get to preach? A. We get some man whom the students will take to. We have tried several men. When we have found that a man is successful we keep him.

Mr. Moody—Are they ministers? A. Not as a rule. If we get one man who will take the meeting for three months, that is what we like best. If we could we would get Mr. Moody, or Mr. Cook, or some one that is known.

Q. What special training do these men have for personal work? A. Their personal knowledge of Christ.

Q. And a knowledge of the Scriptures? A. They don't attempt in the first instance to lead men to Scripture. They attempt to lead them to Christ. They have Bible readings all summer in their rooms, and generally once a week in some of their houses, where they study the Bible and learn how to deal with inquirers. But their great endeavor is not so much to present even the Bible to men as to bring them into personal relations with the Lord Jesus Christ.*

Mr. Moody—When these men get all fired up and enthused, how do they keep up with their studies? A. They make study a part of their religion.

Mr. Moody—But are they not carried away very often? A. Well, that is simply an enormous temptation. The strain is tremendous to carry on this work and keep up with their studies; but they do it. There was not a man among them "plucked" at the examinations last year.

Dr. Pierson—I would like to know how the vigilance committee cuts off the heads of those canting fellows. How do you get rid of those who bore your meetings? A. I don't know how it is done. It is all secret. It is done.—The vigilance committee never tells its secrets to an outsider.

Q. What is the mode of conduct of those large meetings? A. Singing; reading; prayer; singing; evangelistic address; inquiry-meeting.

Q. Is the prayer by anybody? A. Sometimes we have a professor in the chair. Sometimes we have the Principal in the chair. But we don't care in the least for dignitaries. We don't want patronage of any kind—don't ask anybody to come. We just take who is there.

* It will be remembered that in Scotland young men are presumed to be thoroughly familiar with the letter of Scripture.—Ed.

Q. Where does the money for the expenses come from? A. I am sure I don't know in the least. It is as mysterious as anything else.

Q. Do you hold an after-meeting? A. Yes.

Q. How is it conducted? A. The second meeting is very informally announced. We say: "The night is early, and there will be a half-hour or an hour of free talk"—and that the men are invited to gather in knots all over the room and just talk over these things a little. Three or four men have their eye generally on a man, and they inveigle him to talk. The hall is kept open an hour or so, and by the end of that time a good deal of business has been done. There is a great deal done on the street. As a man goes away from the meeting somebody walks with him to his lodgings. That is how.

Mr. Moody—Having designs on him? A. Having designs on him.

Q. Can you say what proportion of those 4,000 men have become Christians? A. I have no idea. I will say this, however, that scarcely a man has gone back. The work has been the most thoroughgoing of any work I have ever seen.

Q. Have a large number confidently confessed Christ? A. Hundreds and hundreds. Hundreds and hundreds. The tone of the University is entirely changed.

Q. Do they unite with churches? A. Oh, yes. They are entirely friendly with the churches, and the churches are friendly with them.

Q. Does the whole faculty show any sympathy with that meeting? A. Some of the most influential men have been in it a great deal. I fancy some of the faculty don't know it is there. We don't want men who are not walking with God to patronize us. We don't want names, and so we have said nothing about it. We look upon it as a spiritual movement all through.

CHAPTER XX.

MR. MOODY'S QUESTION-DRAWER.

Various Queries Answered by the Evangelist and Others—Importance of the Work of the Young Men's Christian Association—How to Brighten Prayer-Meetings and Evangelistic Services—Abolishing Cant—Plain Dealing with Unworthy Men—Power for Service—The Foreign Field—Light Elicited on Numerous Practical Points.

Q. You say the Church needs to be raised into a higher plane, and that it is better to do this than to make converts. Isn't the way to lift the Church up, to get converts into the Church? A. Well; I don't see that the Church is lifted into a higher plane, I am sorry to say. That is the trouble—the standard is too low; and if we could have a sifting in our churches I think those who were left would be more powerful than the whole of them. A man said once he had had a great revival in his church. He was asked: "How many have you taken in?" Said he: "We haven't taken in any. We have put 150 out."

Q. Ought a Christian to take any part in politics, such as voting, etc.? A. I think it would be hypocrisy for me to pray if I didn't do what I could to purify the politics of a town like this. We had an election here last spring, and if I had been at home I think I would have had something to do in it. The question came up: whiskey or not? The State gave us permission to vote on that issue. If I am too sanctimonious and too religious to go out and help to vote whiskey out of the town, I am the last man to pray God to keep men from temptation, ain't I? [Applause.]

Q. Do you think the secretaryship of the Young Men's Christian Association has claims upon college men? A. What we want, it seems to me, is a class of young men that have been trained in our colleges to go into our associations and reach a different class of men from what we have been reaching. There is no place where a young man can accomplish more in a city to-day than to go among young men. In some of these large cities they have got a hundred thousand—five hundred thousand—young men; and it seems to me there is no field where a young man can be more useful than in these associations, because he can work 365 days in the year. If a man takes a church he can only get an audience once or twice a week; but a live secretary in one of these associations can get an audience as often as he wants it. And if he has got the gifts he will soon gather around him a nucleus of young men, and with that body of young men he can carry the Gospel of Jesus Christ into any part of the city. I think it is a good training for the ministry. Some are afraid there will be a time when they won't be wanted in the association—they will grow away from the young men. But if a man can keep young, there is no trouble about getting hold of young men. I've seen young men at seventy.

Q. How would you advise a young Christian who is in difficulty as to what church he ought to join? A. Well; I want to say right here, if you take my advice you will get into the church where you will get the most good and do the most good. The sectarian walls are getting very thin. I couldn't have twenty years ago such a meeting as this. The different denominations would be afraid their young men would be carried away from them. But I haven't seen a Baptist or a Methodist or a Congregationalist or an Episcopalian since I have been in these meetings. I don't know what you are.

They used to have hardly condescension enough to get into a union meeting. A man used to say, "I am a Methodist," or, "I want you to understand that I have condescension enough to come on this platform although I am a Baptist." Thank God we have got beyond that. We used to have to climb a ladder, and stretch and peek over the walls to see how the Methodists were getting on over there in their little corner. We have got over that. I don't know where they have gone. When I get home I won't see any Baptists or Methodists. All swallowed up in Christ! That is what we want.

Q. What preparation would you advise a young man to have who expects to become a Y. M. C. A. secretary? A. Mr. Bowne, you have a school to prepare these men. What kind of training do they get down there? [Mr. Bowne explained the operations of the School for Christian Workers at Springfield.] Mr. Moody—I want to say that I think a young man going into that office ought to get posted up in about twelve of the great doctrines of the Bible, at least—such as Justification, Atonement, Redemption, Assurance, Faith, etc.—and give some time to it. Then, of course, he wants a practical training, and a very good way to get it is to go into an association where they have got a live secretary, and learn from him.

Q. How does the work of the secretaryship differ from the ministry? A. You keep at it all the time. No church I know of would stand as much preaching as I would want to give them. When I am in the harness I would like to speak two or three times a day. A secretary can have all the work he wants from morning to night—personal work, and deeply spiritual work.

Q. Can a young man expect a life-work in the secretaryship? A. Well, my friend, Mr. McBurney, and my friend here, Mr. Morse, are more useful than ever. The

work has taken on an institutional character during the last ten years, and we need mature talent and age, as well as youth, in the administration of all that belongs to the best interests of the Association. Mr. McBurney, what do you say? Mr. McBurney—If a man has a young heart, the older he grows, the younger his heart will become, and the more sympathetic and wise will he be in dealing with young men. I know of no profession or line of business in which men of youthful temperament who are fitted as young men for secretaries of associations, and also fitted as they grow older for wider usefulness, can be of such service in the cause of Christ. Mr. Moody—Is it a delightful work? Mr. McBurney—Yes; there is no work on the earth equal to it. Mr. Moody—You like it? Mr. McBurney—I like it more and more as I grow older and see its increased usefulness and breadth—how it touches every line of Christian activity in any city where it exists. It is a grand opportunity—an open field; not circumscribed by denominational boundaries, but reaching as far as the Spirit of God will lead us.

Q. Whenever the Church has been mentioned in this convention it has always been in the way of criticism. What is the reason? A. I haven't noticed it. If I know my own heart I love the Church more than anything else on this earth. I believe it is the dearest thing on this earth to the heart of my Master. And if there has been any criticism here it has been from its friends, and out of love. We are here as Christians, to see how we can improve the Church of God, and the way to make it stronger and better in our day. We are inside the Church, and trying to lift it up. "Faithful are the wounds of a friend." At the same time, why do we want an uplift in the Church of God? You know very well it doesn't mean very much to be a Christian. Suppose

a man comes to me and has got letters that he belongs to a certain church—he has been a member of that church for five years—and he wants me to lend him money. Suppose I am a capitalist—I have money to lend—and he wants me to start him in business. Would it have much weight with me that he was a church member? How far would it go? It ought to go a great way. Suppose a man starts off down here to Boston to buy some goods, and he takes down his church-letter; he says to the merchants of Boston he is a member of the Congregational church, or the Methodist church, or the Baptist church; how far would it go? Ah, my friends, it makes me hide my head sometimes when I think how little it means for a man to take these vows upon him. I think it means a great deal to take the name of Christ, and it ought to mean to the world a thousand times more than it does.

Q. Does Scripture teach that it is possible for a man to live without sin? A. I think Scripture teaches that we are to aim for perfection. That is our aim. But if a man thinks he has got there, he has got nothing to aim for, has he? I heard a man saying that for twenty years he hadn't heard a whisper from the devil. I am afraid the devil had whispered to him a good many times and he didn't know it. I think the devil whispered that into his mind.

Q. Is it Scriptural to teach that the flesh is dead, and that there is no temptation from within—it is all from without? A. Paul says you are to reckon yourself dead. If you were dead you wouldn't reckon yourself dead—you would drop out of the reckoning entirely. If you claim to be dead you don't know the depth of your own heart. The heart is deceitful above all things. It is carnally-minded. When a man thinks he is dead, the chances are some temptation will come, and he will

yield to it, and find he is alive. We are to watch as well as pray. I have had more trouble with D. L. Moody than with any other man that has ever crossed my path. I think it is a battle. I don't think the flesh is dead. I am to reckon him dead, and keep him where he belongs.

Q. How much time should an Association man give to reading Sunday newspapers? A. Not more than one second in a hundred years. [Great applause.]

Q. How can an Association best impress the importance of total abstinence upon young men? A. By not touching it yourself—by example. Of course, give no uncertain sound. Let people know that you are teetotalers by your walk and conversation, and by your life. Not only that, but just let these young men understand that in this country we don't need stimulants. We have got all we want in the air—we've got such a wonderful climate. I am so rejoiced we have had you young men here for eleven days, and, to say nothing about whiskey, I haven't smelt tobacco. I don't believe in any stimulants. We have got enough stimulus in the very atmosphere about us, and it is a false idea that men have that they need it.

Q. Ought a young man who is not much of a speaker to become a Y. M. C. A. secretary? A. I think they make the best. I think I would make a very poor one. I like to preach. I don't like to get down to detail. These men that have got no gift for preaching make the very best secretaries.

Q. How can we best learn how to do personal work among young men? A. Jump in and try it It is like learning to swim: the only way is to leap in and go at it. That is the way to do: go at it. You will make mistakes enough to keep you humble.

Q. What methods of Bible study would you suggest

to a young man to fit him for the place of a secretary? A. I would take up the great fundamentals first. Take up Regeneration, Repentance, the Atonement, and all those great doctrines. Take up the Bible topically, with a Concordance. Every young man ought to have a Concordance. I believe Alexander Cruden did more to open up the Bible than he could ever have dreamed. For years I didn't know there was such a book. I would hunt for hours to hunt up some passage. It was very humiliating to have some one say, "There is no such passage in the Bible"; and I would hunt and hunt, and couldn't find it, although I knew it was there. Every young man ought to have a good Concordance, and study the Bible topically. In some of the associations they have got training-classes, which are very helpful. Very often you will learn more than you teach.

Q. How can we best secure the attendance of young men at association meetings? A. I don't know any better way than to get them interested. Then, make the young men feel that you care for them. I think there is no trouble about reaching out when they get the idea that you want them. There is an idea among them that Christian people don't care for them—that we are on a higher platform than they are—that we censure them because they are sinners. When you get them into the Bible-class, don't put difficult questions to them and make them feel uncomfortable. Sometimes in church work, you will find a great many young men will stand around the door or the horse-sheds, and you can't get them in. Why? They are afraid you will poke questions at them that they can't answer. They would be mortified, and they don't want to expose their ignorance. But get them together; and get them there a second time. I would have the class so arranged as not to put any questions at first. Get their confidence. Put an

easy one at first, so they will answer it. In that way they will be drawn out. It takes a good deal of tact. Unconverted men can be reached if we will go for them personally. There isn't a young man that won't have half-a-dozen personal friends that he has got some influence over. He is the one to get them there. Mr. Oatts, how do you get hold of young men in Glasgow?

Mr. Oatts—I am sorry to say the young men who don't go to church are a very large proportion of our population. Out of 100,000 young men I am safe in saying that 70,000 are quite outside the Church of Christ. We want to win these young men. We have our reading-rooms, which are free. We have our educational classes, and seek to draw them in this way. But the one means we have found most successful is our evangelistic meetings and our Bible-classes. The young fellows are walking about the streets on the Sabbath day by thousands. They won't come to our meetings, and so we have got to go to them. We have open-air meetings. About twenty of these are held every Sunday. The young men are attracted by the singing, and we are glad to get hold of them. Hundreds of them have thus been brought to the Lord Jesus Christ, and brought into the association. I would just like to say that our work is in no way opposed to the work of the Church. We feel that we are the Church's best helper. I was standing at the desk of the New York Association a fortnight ago and a young fellow came in from Scotland. The very first question asked him was: "What church have you gone to?" We want to get these young men connected with the Church of Christ on earth. [Mr. Oatts here gave an account of one result of the work of Messrs. Moody and Sankey in Glasgow: the "Mizpah Band," consisting of five or six hundred young men who spent their spare hours in learning to

sing, lest they should relapse into intemperance. Not more than three per cent. a year had gone back to drink.]

Q. Sunday desecration among young men—how can associations best counteract it? A. I would say, I don't think there is anything that will hold young men together but the Gospel, and the preaching of Jesus Christ. Have live singing. Have the services short. After the service breaks up have a social time—in shaking hands, or an inquiry-meeting. There is no power like the power of the Holy Ghost to hold people together. People hear about it, and come into the meetings, and you can have conversions all the while. I think it is a great mistake that our halls in all our great cities are not kept open. Let us have meetings in all these halls, and let us do anything to draw the young men there. We have got to have more life put into the church services. I think it would be a good thing to have young men speak now and then. Let them be drawn into the meeting to work. A young man takes a hundred times more interest in a meeting that he takes a part in. Then we ought to have good singing. I think it would pay our leading associations to hire good musicians if they had to pay them $3,000 or $4,000 a year, to lift up the singing. A good leader will soon get young men with good voices around him, and out of these you can have a male choir. Mr. Towner, how are you going to tone up the singing?

Mr. Towner—It seems to me there will be no great difficulty in having first-class music in an association or in a college under a thoroughly competent leader. Of course he must be a Christian man. In many an association the music has been in the hands of not a very skilful man—some man they could get cheap; and the consequence is that the very men you want to sing—the men that have had some musical advantages and know

about these things—find there is nothing there for them to get, and after a while you can't get anybody to come. I think as a rule we don't appreciate the power of Gospel song. It would be impossible for me to cite an instance where the music had been for any length of time in the hands of a thoroughly competent leader and had failed. I wouldn't recommend engaging an unconverted man, but you can find enough Christians who are thorough musicians. A choir-leader shouldn't be too fond of singing solos. It is a great deal better if he can get hundreds to sing than to sing very much himself. At the same time he must be a good singer. People learn to sing by example.

Mr. H. L. Hastings—In Stratford, England, they are doing a great work outdoors and indoors. That work grew out of the meetings that Messrs. Moody and Sankey held there. I was there a few weeks ago. They sang splendidly at their outdoor meetings. I was to lecture on infidelity; and while I was going to the place I found them holding an open-air meeting. I got two or three tickets to get into the lecture myself before I got there. They were on the watch for every man that came along. They would gather the people by singing and preaching outdoors, and then fish them into the congregation.

Mr. Moody—Some people want very high-toned music. I have been in many a pulpit before now and heard the choir sing, and for the life of me I couldn't tell what they were singing, although I gave out the hymn. Now, I believe it is just as much an abomination to sing in an unknown tongue as it is to preach in one; and what we want is to sing the music people can understand, and sing the words so distinctly that they will know what you are singing about. There's about one in ten, or one in fifty, who like this high-toned music—so high that it never comes down to the common class of people; like

the squawking of wild geese—you hear them, but you don't see them. I believe music like that just drives people away. Sing the Gospel. Some of the hymns have it in a very few words. Sing it into the hearts of the people. There would be a thousand times more fire in our church music if we could get the people all to take part in it. In that way you can draw men in from the street. Nothing will draw people together like music. Just look, on a fine night, in any of those towns, how many people will come out to hear a band. They wouldn't come to hear a speaker, but they will come for the music. The devil knows that. Even the saloons have good music. They pay men to go there and play and draw the people in, and then get the benefit by selling liquor at the bar. Now, sha'n't we use some of the same kind of music to draw men toward our religious meetings, rather than have such dry, stupid meetings? It is hard work, sometimes, in a good many of our associations for the most active member to keep awake. What we want is more fire. Do you know what the old Scotch woman said to a minister? There was something so soothing about his voice, and she got so used to it, that it put her to sleep. He suggested—being in the habit of taking snuff—a little snuff. She retorted: "Hadn't you better put a little more snuff into your sermon?"

Q. How can we keep cant out of our meetings, and out of our colleges? A. Professor Drummond, I wish you would answer that. Prof. Drummond—Mr. Moody, if you could do that, I think the battle of evangelism would be won. What we need more than anything else just now is an evangelist to evangelists—to deepen their own religious knowledge, and to broaden it more especially. The men who run evangelistic movements in our country are largely men of the class to which this question refers, and, so far as I can see, the only way to

remedy it is for the more solid men to come to the front and take up the reins themselves. In many cases a young man who respects himself will have nothing to do with evangelistic work with us, whether in the colleges or Young Men's Christian Associations, or in the towns and cities. I say in many cases. There are many exceptions, but in many cases that holds good. And the chief obstacle to our work is simply the number of superficial characters—some of them sincere, animated by zeal without knowledge—and some of them mere whited sepulchres. You can't get rid of these men except by the better men coming to the front. Naturally the better men shrink from identifying themselves with a religion of that kind—with such narrowness; and a broad man has to ask himself whether after all he is not allowing himself to be narrowed when he shuts himself up from contact with aggressive Christianity because of the narrow men who take it up, while if he were a little broader he would see that it is his duty to supplant those men at any cost of private feeling or inclination. These men are often very valuable. They have the heat; the other men have the light. And if they can be kept where the dynamo is kept: in the cellar—the electric light visible to the public—you may solve the difficulty. That is what we are trying to do in Edinburgh. We try to keep the men of heat in their lodgings. We don't let them be seen on the platform, or handling our bills and hymn-sheets. We keep them as much as possible in the cellar, and there they pray for us. We allow them to some extent to produce the energy of the movement, just as the electric-light machine produces the energy for the electric light; but we go to the other men to stand before the public and exhibit the broad light of Christian love. I think we should go from this conference determined to stamp out that type of religion

if we can. Another thing is to take these men singly and deal with them about it. Whenever there is no deepness of earth a little soil can be added, and by a little judicious use of geological agents of one kind or another the rock may be pulverized and a richer soil in some way produced. This is a question of delicacy, and it requires a good deal of tact; but there is nothing more worth doing than to deepen a shallow Christian, and make him a man who can win the respect of his fellows.

Q. What do you mean by "broad light"? Prof. Drummond—Well; those men usually who talk cant, have a very miserable light. It is enough for themselves to walk by, but it won't direct others along or show them the way of life. What we want is a larger and fuller Gospel.

Q. Some of us don't understand the meaning of that word "cant" as applied here. What is cant? Prof. Drummond—I think I defined it the other day. It means anything unreal or exaggerated; any exaggerated expression of religious feeling; anything untrue to the nature of the man who speaks it. A young man has a religion that is his own. An old woman has the religion of an old woman. When you find a young man imitating the religion of an old woman, that is cant. [Applause.]

Mr. Moody—I want to say that we cannot deal with a more important question. I know association after association and church after church that are almost ruined by men coming to the front that ought to be back in the rear, and we haven't got the moral courage and common honesty to deal with them. A good many Christians will stay back and let the cause of Christ just be swept away by these men. Now, I say it isn't honest if an association in your town or in your college

isn't what it ought to be; and you are to blame if you don't do all you can to make it what it ought to be. Loyalty to Christ ought to bring you forward. If there is a man bringing reproach on Christ, hadn't we ought to deal with him honestly? I know ministers that have got men in their churches they know haven't got clean records—their character isn't what it ought to be, they know. They have men whose reputation is gone—whose record is anything but right—and yet they are afraid to go and deal with them. There is very little church discipline now. These are facts; and the time has come, it seems to me, when we should just take this question up and deal with it. I wish we had a man—a sort of bishop—in the associations, who would go around and root out these men. Let us have good men—men that stand well in the community. I am an Association man—every hair of my head—and I love the Association; and if I am worth much to the Church of God I have got it through the Association. When I couldn't find any other field to work in, it was there I found that field, and I thank God for it; and it is just because I love this Association that I speak as I do. We want to get rid of these men. What we want to-day is men that have got a rounded-out character—men that *are* men. We don't want half-men—men that are good in spots. We don't want a man that doesn't pay his washing [laughter]—that will let some poor woman wash for him and not pay her. Ought that man to get up and talk in a prayer-meeting?—a man that doesn't keep his word—a man that promises to be around and pay his bill and doesn't go—pays no attention to it? The creditor hunts him up and finds him in a prayer-meeting; comes again and again and again, and finds him taking an active part in the association. I would go to such a man and say: "You must clean up your record, my

friend. You can't take any part in our meetings till this thing is straightened out." There is a good deal of that in America; and not only that, but there are some of these men who will want to borrow a dollar or two of you, and they will borrow it and never mention it afterward. These men are hanging around our associations, and we want to shake them off.

Q. Where would you have the choir of a church—in the back or the front? A. Well, my friend; you notice our ears are stuck on this way, don't you?—[indicating with his hands]. [Great laughter.] I have never been able to see why the choir should be placed at the back. Very often I have been in churches where the choir was at one end, and I was at the other; and the chorister would come and say: "I wish you would give me the hymns,"—and he would want everything to keep on in a certain groove. But I suppose ninety-nine out of a hundred times I selected a hymn at the close of the service that was somewhere else. If the man is right there, you can change it and just whisper to him that you are going to give another hymn. Not only that, but what is the leader doing back there beating time? I was in a church two or three years ago where the choir was in front of me. The leader stood there beating time, and the only man in the whole church that could see him was myself. There he was, working harder than any man there. That man ought to have been in front, where the people could see him.

Q. My friends think I am fitted to be a general secretary. As a college graduate, can't I find a larger field of usefulness? A. I think if I were going to India or China to-day, I would go out to work for the young men. Mr. McBurney, how many young men are there in New York? Mr. McBurney — About 400,000. We have more young men in New York than could be

seated at one time in all the churches and chapels of every faith. Mr. Moody—There is no trouble about the field being large enough The advantage of getting these young men is, that if you get a man who is twenty, he has got fifty years of work for God before him. Just think of that. If you get an old man, he has got to spend all his days fighting his old habits. I think if a man is going to the foreign field, he would do well to go into an association and learn how to get hold of young men. A great many of our theological students are educated away from the people. They are kept at school, and college, and seminary, and the result is they don't know much about human nature. It is a good thing to go down into a mission Sunday-school and take a little class of boys right off the streets, who would pick your pockets if you didn't keep your eyes on them. There's where you will learn about human nature. You have got to keep them interested. They will get up and walk out if you don't. If a man will learn to preach in that way, he'll preach so that people will like to hear him.

Q. How can associations best promote a sense of responsibility among their members for the extension of the Gospel in heathen lands? A. Well; if they get a love for souls in their home field, they will reach out. Men must have a passion for souls before they are fit for home work or foreign work. When you get a taste of the luxury of winning souls for Christ, you can't help it.

Q. What place should entertainments occupy in Christian work? A. If the motive is right, these things are of great advantage. If you go to an entertainment merely to gratify yourself and have a good time, it seems to me it is lowering the standard. But if you think an entertainment is going to give you a better hold upon some people, I believe it is very profitable.

Q. How can we get our young men interested in our

prayer-meetings? A. Make the meetings so interesting they can't help but come. There is no place that can be made so profitable and so interesting as the prayer-meeting if we only use a little judgment about how to conduct it. In the first place, have variety. Let everything be brief. Begin on time and close on time. A great many times the prayer-meeting gets really alive, and the leader thinks it is too good to close. He forgets that other people are not as interested as he is; so he lets the meeting run on till the life begins to ebb. It is a great deal better to close a meeting at high tide than to let it ooze out. Another thing is to watch the ventilation. I heard this morning that last night some people wanted some of the windows closed, and the air in the middle of the room became foul, so that the people there couldn't enjoy the sermon as they would if they had had fresh air. I said to the man that told me: "Why didn't you get up and ask some one to open the window?" He said he didn't want to disturb the meeting. Ah, it is a great deal better to disturb the meeting than it is to let the people become drowsy. It is very important to have fresh air. Sometimes people think they lack spiritual life, when it is fresh air they lack.

Q. Would you use old or new hymns in the prayer-meeting? A. I would use old tunes and use new tunes.

Q. How are you going to get the people to learn new tunes? A. Ask them to come fifteen minutes ahead of the time to practise them. I would keep constantly introducing new pieces.

Q. How are you going to get hymn-books? A. Let the people buy hymn-books. There's no trouble about that. If a man can pay five cents for a cigar, let him pay five cents for a hymn-book. Then he has something he can take home.

Q. What is required of us that we may receive the

baptism of power? A. Well; I want to say that if a man really wants that above everything else, and is willing to give everything else up if need be, and will wait upon God for that power, it will come on him. That is just what God wants. If we desire that gift above everything else, the Lord will bestow it upon us.

Q. Ought a minister to preach until he knows he has received this power? A. He should keep right on working, and it may be that while he is preaching the power will come. I would press that one thing upon the Lord until He gave me power. It is the privilege of every one to have power. We can go on without power, or we can seek it with all our heart.

Q. How shall I get the gift of the Spirit for service? I desire it above all things else. A. Well; if you desire it above all things, just keep waiting upon God for it. It will come. It may come suddenly. It may come at an hour when you don't expect it. It may come in greater measure than you are able to receive. God has promised it. Just keep holding on to His promises.

Q. What is a call to the foreign field? A. Mr. Wilder, will you answer that? Mr. Wilder—I find nothing in the Bible which tells me that I need more of a call to take me to India than to Dakota. "The field is the world." There are no boundary lines in the Lord's work. A Princeton student stated the matter of "a call" as follows: Near the gate I find many pickers and few grapes; further on are fewer pickers, but more grapes; while in the far distance the clusters are dead ripe and not a man to pick. Where shall I work? Will I not go where the grapes are the thickest and the laborers fewest, unless the Master gives me a special call to labor near the gate where workers are many and clusters are few? The gate represents our East, where ministers are numerous and people comparatively few. Then we have

the frontier, where grapes are thicker and workers less numerous. But far away are the foreign fields, where we have hundreds of millions of clusters dead ripe and without a man to pick. In viewing these millions the question is not "Am I *called* to be a foreign missionary?" But, "Am I *exempt?*"

Q. What do you think about it yourself? Mr. Moody —If I thought God wanted me in India or China, I would be up and off to-morrow. I have no will. I'd rather a thousand times be in the heart of Africa with God's blessing than to be in this country without it, and feeling I was going against His will. I don't believe there is any man on the face of the earth that is happier than the man who is just carrying out the will of God, whatever it is; and I believe the most unhappy Christian is the man who is constantly going against the will of God. Don't think what is best yourself, or best for some other man, but just follow the will of God. That is the way it looks to me. You know this going to foreign fields doesn't mean much now. Crossing the Atlantic is like crossing a great ferry. You can go around the world in less time than it used to take to go around the Roman Empire. It doesn't take long now to go to India or China. There is a romance about going to foreign fields that we must guard against. Go right to work at home, and keep your ears open, and if God wants you He will call you. When God opens a door before you, press in. But make sure that God calls you.

Q. How can we tell? A. Well; if it is so impressed upon you that you can't think of anything else; and you pray God to lead you and guide you, and the whole leading is toward that field, I should call that an answer to prayer. That is the way God leads. He isn't going to send Gabriel to tell you to go, or give you a vision like what Paul had when he saw a man saying, "Come

over into Macedonia," or as Peter had—a tent let down from heaven. But there will be a drawing towards it, and you will have no sleep unless you go.

Q. Will Mr. Wilder state the difference between being called and being exempt? Mr. Wilder—I emphasize this subject because so many stumble over "the call." They do not know what it means. In one of the colleges a young man said: "I am not called to be a missionary, because I have not the requisite ability." The very next institution we visited a student said: "I would like to go to the foreign field, but feel that God wants me to stay at home because He has given me special talents in the line of executive work." One man thought he was not "called" because he had too much executive ability. The other supposed he was not "called" because he had too little executive ability! Let us face this question fairly. Suppose there are two churches before me. One has a congregation of ten. The other has a congregation of a thousand. Suppose that I find three applicants for the church of ten, and none for the church of a thousand. Do I need a "special call" to take me to the thousand? Should I not start at once for the thousand, unless God gives me a "special call" to stay with the ten? Or suppose that in the Middle States there is not a Christian, and not one man to preach Christ. If you could choose between settling in Massachusetts with its many churches, or going to the Middle States, would you not start at once for the Middle States, unless you had a "special call" to keep you in Massachusetts? The question would be, not whether you are "called" to the Middle States, but are you "exempt" from going. Why not decide in the same way between the foreign and home fields? "The field is the world." Should we not strike for the neediest part of the world-field, unless we are exempt from so doing?

Mr. Moody—Do you mean, then, that a man should go where he can do the most good? Mr. Wilder—Yes.

Mr. Wishard—Will Mr. Wilder give Stanley P. Smith's illustration concerning feeding eighty of the five thousand? Mr. Wilder—Imagine the disciples are here distributing the food, and that this great assembly is the hungry multitude that is waiting to be fed. They go to the first row of benches distributing the food, and to the second, and the third, and the fourth, and so on to the eighth row. But at the end of the eighth row they stop and turn back to the first, and feed these eight rows again, pouring bread and fish into their laps and piling it about them, leaving the starving multitudes behind uncared for. What do you suppose our Lord would say if He were here? Let us take the parable to ourselves, for this is what we have been doing. We have been feeding these nearest to us over and over again with the bread which our Lord has given to us, and have neglected the multitudes beyond.

Q. Would you have unconverted persons stand in the audience and publicly commit themselves in favor of Christ? A. I never would get a man to take a position beyond the leading of the Spirit, or beyond his conviction. If you get a man to go beyond his conviction, the result is that when he goes out beyond the influence of the meeting he begins to realize what he has been doing, and he thinks you have inveigled him too far. Very often a man will get into a very enthusiastic mood, and take a position he hasn't been led to by the Spirit of God. Then will come a reaction; and then it is harder to reach that man than it was before. I think we ought to be very cautious about getting men to take a stand in a public meeting. It takes a good deal of wisdom to know how to deal with men whom you are trying to lead to Christ. Very often it takes days rather than minutes

or hours. I have been in meetings when it seemed as if more harm than good was done by getting the audiences to vote to do some particular thing, when really they didn't know what they were doing. I remember a friend of mine in the West who used to try to start a union prayer-meeting. He used to get people to vote that they would keep up that meeting as long as the Mississippi River should run. When I would come back in a month or two, it would be all gone. The people had perjured themselves. I was afraid last night that Professor Drummond was going to take a vote to read that chapter in Corinthians. I don't like to promise definitely that I will read a certain chapter once a week or once a month. I think I will; but I am afraid in the course of a month I may perhaps be down in New York and I may forget to read it, and then my conscience would be troubled. I wouldn't like it on my conscience that I had made a vow and not kept it. I don't think Christian people should put themselves under vows. We are under grace, and I wouldn't bind myself to this or that. I remember making an agreement with a man that we should pray for each other every night as long as we lived. That simple thing got to be a yoke that was so heavy on my neck I threw it off. I believe a bad vow is better broken than kept. I prayed for that man every night till it got so it was just monotonous. It was a poor way. Sometimes I would forget to do it, and my conscience would trouble me. It may seem a slight thing to make a vow, but it means a great deal.

CHAPTER XXI.

AN EMINENT CALLING.

Address by the Rev. Edwin F. See, General Secretary of the Brooklyn Young Men's Christian Association—Claims of the General Secretaryship upon College Men—Variety and Importance of the Duties of the Office — All the Resources of Liberal Training Needed.

It is only within two or three years that the General Secretaryship has been prominently before college men as one of the professions from which they might choose their life-work. This may have proceeded from two facts: ignorance of the duties of the General Secretaryship, and consequent underrating of the responsibilities of the office. The ignorance of most people concerning the duties that devolve upon the General Secretary is as great as that of the lady who asked the General Secretary of one of the largest of our city Associations, what he did, and receiving the reply that he was the General Secretary of the Young Men's Christian Association, said, "Yes, I know that, but what else do you do?" and was astonished to hear that not only was all his time occupied in connection with the work of the Association, but also that of several assistants.

Such ignorance has necessarily led to the underrating of the General Secretaryship as a profession. The feeling has been that if a man has failed in business or in other work, he might possibly become a good General Secretary. And so the lame and spavined steeds who had been worsted in other contests have been thought worthy

of a trial on the Association course. Too often, also, a good-hearted man of right intentions, filling a clerkship fairly well, and with a desire to be more actively engaged in Christian work, has been switched from his clerkship into the Secretaryship, because he could fall into it without any special training, and has been as successful as one would expect a butcher to be, who thought God had called him to be a barber, and attempted to fill the place of the latter without any previous experimentation.

Is there anything in the General Secretaryship, then, that is worthy of the ability and training of our educated men? I should say so. No college man need feel that he is descending in the least from his highest possibilities, or throwing away a single advantage gained by four years of academic training in entering the Secretaryship. For, consider what the General Secretary is. The name ill defines him, although for obvious reasons it may not be possible to change the designation now. The majority of men, thinking of the name, would say that his principal duty is to conduct the correspondence of his Association. The fact is, however, that that is one of the least prominent, least onerous, and least responsible parts of his office. He is a General Manager, rather than a General Secretary. Not that he holds supreme control in the counsels of his Association, without reference to the judgment of the President or Board of Directors; but he holds the same relation to them as the General Manager of a railroad holds to the President and Board of Directors of that road. He shapes the policy of the Association largely in things great and small; he is the pivot around which all business and work revolve; he is the one who in the final analysis is responsible for the success or failure of the Association.

1. The General Secretary is the manager of a school of physical culture. The office of the physician is a noble one. It is a great thing to be able to put a stop to the ravages of disease, and relieve the distresses of pain. But the General Secretaryship is a profession, only *one* of whose duties it is to manage a great physical institution. More than that, the work of the physician is largely remedial,—to arrest disease, already on the war-path ; while the work of these schools of physical culture is preventive,—to build up bodies that will throw off disease and refuse an entrance to pain. Still further, the physician's work, *as a physician*, is done, when the patient's body is saved. The doctor will not be considered recreant to his duty, looked upon simply as a professional man, if he never thinks of the fact that his patient has a soul. We feel, on the other hand, that the smallest part of our work is done when a man's body is made strong. That gymnasium of a Young Men's Christian Association is not doing its work that is not bringing young men to Jesus Christ. As Bishop Potter has said, these Associations have wrested the gymnasium from the hands of prize-fighters, and professional athletes, and have put it into the hands of Christian gymnasts, who are after the souls of men as well as their bodies. The General Secretary is the manager in many instances of the only school of physical culture in his town or city. With a few exceptions, the Young Men's Christian Associations are conducting the only gymnasiums in our country that have been permanently successful.

2. The General Secretary is the manager of an educational institution. The office of teacher is an exalted one. It is a great thing to sway the destinies of the future by shaping the character of men of destiny in their childhood and young manhood. It is indeed an

unusual privilege to be permitted to take care of "the stuff that men are made of." But in the General Secretary, we have the manager of an institution only one of whose departments is concerned in this important work. In these educational institutions young men, already engaged in the active duties of life, and knowing from actual experience the deficiencies of their early education, yet powerless to make up for those deficiencies unless it be through such institutions as these, are being fitted for greater success in business and greater usefulness in life. Is there no field here for the exercise of the largest culture and the most thorough academic training on the part of the General Secretary? In the perception of the intellectual needs of the young men of to-day, in the selection of branches of study that will exactly meet those needs, in the choice of teachers who will best conduct classes in the various subjects, and conduct them with the greatest amount of adaptability to the peculiar character of the students,—there is an unlimited scope for the exercise of the widest knowledge concerning men and books. In many Associations the responsibility of the headship of the educational department alone is tremendous. One of our Associations reports an attendance of 1,300 young men upon its classes. An enrollment of 500 is not an uncommon circumstance. There are but two or three colleges in our land with a membership as large as the former, and a great majority of them have not as large an attendance as the latter. And yet we are told that men who have had no special advantages of education or culture will do for the management of such institutions as these! As in the case of the gymnasium, in many places, the educational classes of the Young Men's Christian Association are the only privilege of the kind offered to young men. Because of the knowledge of German or French

or Spanish—of Book-keeping, or Phonography, or Mechanical Drawing—acquired in these classes, many a young man has risen higher in the commercial scale who but for it would have filled to the end of his days a position far inferior to his capacity.

3. The General Secretary is the manager of a literary institution. The office of the librarian has come in these latter days to occupy the whole attention of men of the widest culture and the greatest natural gifts. And yet the library is only one of the departments of the multiform institution of which the General Secretary is the manager. The library of the Young Men's Christian Association is not unfrequently the largest and most popular collection of books in the city or town to which it belongs. Is there no opportunity for the exercise of the most thorough knowledge of books, and of the largest information concerning periodicals and papers, in his consultations with the librarian—his assistant in this department—and in the subsequent selection of reading matter for hundreds of young men, the determination of whose tastes and habits may rest entirely upon the choice? Then there is the lecture and entertainment course. A lyceum or church committee will spend days and weeks in the preparation of a lecture course, and in the few instances in which they are successful will congratulate themselves that they "have done a big thing." But if you will ask the General Secretary he will tell you that the arrangement of such a course is only one of the incidents of his year's work—one that he cannot afford to give more than a few days' attention to, because of the many other requirements of his office. And yet there are some who will tell us that the discernment of the tastes and needs of a great body of young people so far as they bear upon the pursuit of pleasure and the selection of talent that will meet their

needs, and will satisfy and at the same time uplift their tastes, is an occupation unworthy the attention of an educated man. We have no time to speak of the responsibility of the General Secretary in the conduct of the library and debating society, and a monthly association paper, offering opportunity for the exercise of the best literary taste and the most careful culture of a college man. We pause under this head long enough only to call attention to the fact that the library and reading-room, the lecture course and literary society of the Young Men's Christian Association, like the gymnasium and educational classes, are in many places the only privileges of the kind offered to young men.

4. The General Secretary is the manager of a business institution. Our Association buildings represent an invested capital of from twenty-five thousand to half a million dollars, and the cost of conducting these associations ranges from one to thirty-five thousand dollars. Many a young man would think he had his hands full even if he could command his whole time to devote to a business representing the capital and expenditure of some of these associations. And yet the duty of managing these large financial interests is only one of the departments of the General Secretary's work. I ask, is there not in the management of these buildings, with the force of employés needed to man them, not to say anything of the frequent necessity of managing a canvass for the raising of large sums of money for their erection; in the devising of ways and means of meeting the current expenses of the institution, meaning, in many cases, the solicitation of thousands of dollars every year; in the making up of budgets, and compelling expenditures to come within them; in the oversight of books and legal documents,—is there nothing in all this that is worthy of the exercise of any executive

or business capacity that the college man may have developed or acquired as the manager or treasurer of the literary or secret society, monthly paper, athletic association, or glee club of his alma mater? If a man have not this business and executive capacity in some degree at least, he should not be looking forward to the General Secretaryship.

5. The General Secretary is the manager of an organized body of Christian workers. One of our Associations reports that 500 men are serving on its committees. A church with a membership of 500 people, old and young, male and female, good, bad, and indifferent, is considered a large church and worthy the service of a most able minister. But here is an Association, with 500 *active, Christian young men*, who have been culled from all others for their Christian activity, hard at work under the direction of one man, not to say anything of the hundreds of others with latent possibilities, within easy reach. Here are the best men of the best churches of the place asking the General Secretary, "What can I do, under your direction, for the young men around me?" Why, it is an army of which any General might be proud.

The General Secretary directs the efforts of *young men*, and that means a great deal. The pastor feels that many an effort is thrown away, or is not as well directed as it might be, because it is exerted in behalf of a constituency that will not convey an energizing influence to others of their race. He is every day striking upon non-conductors. But the General Secretary deals with a class of people, in the young men of his Association, who are influential now and will be the pillars of Church and State for the future. He is determining destinies, because he is influencing men of destiny.

Again, the pastor has to seek his flock in their homes,

at their business. The constituency of the General Secretary comes to him where he is. Every day they troop by his desk, and are within arm's reach. The pastor finds his parishioner in a bad mood, or falls unexpectedly on a family quarrel, and the object of his visit is frustrated. The General Secretary takes the member as he finds him, and if he is not in the humor to be talked with, leaves him till another day, and takes another, and no time is lost. The General Secretary is in constant contact with men. One of our Associations reports a daily average attendance at its building of 1,000 young men. What possibilities even for the educated man!

Many of the members of our Associations, especially in the large cities, are college men, and if they find in the General Secretary a man who can talk to them the language of college life, with its secret societies, and class incidents and peculiar experiences, a tie of congeniality and friendship is at once created that might otherwise never be formed.

I believe the ministry to be the highest, holiest calling which can engage the attention of man, and if I could not be both minister and General Secretary I should want to be a minister; but I believe the General Secretaryship to be the next to the ministry in its importance and wide-reaching influence. Indeed there are cases where an Association offers opportunities for reaching men for Christ offered by few churches. I heard one of the leading ministers of one of the leading denominations of one of our leading cities—where many of the brilliant preachers of our country are gathered—a man accustomed to weigh his words well—say of the General Secretary of the Association there, that no minister in the city had exerted so great an influence as he. I heard another prominent minister, of another prominent

city, say at a reception tendered by an Association to a young man who had come to its General Secretaryship from the pastorate—and he weighed his words well—that he must not think for a moment, nor let others think, that he had descended from a higher position to a lower one.

College men will do well to consider these facts. The General Secretaryship needs them. The law,—its offices are overcrowded, and it is an exception for a young man to make his way in it under five or ten years. Medicine,—our medical schools are turning out young doctors by hundreds every year who will never find an adequate field of usefulness for their powers, because the places are already filled. Journalism,—our newspaper offices are already overrun with applicants. College men are seeking these professions, and these professions because they do not need them are turning them away: the General Secretaryship is seeking college men, and because it does need them, is not turning them away.

CHAPTER XXII.

NORTHFIELD NUGGETS.

Extracts from Several Addresses—Mr. Moody's Ardor—Dr. Pierson on Foreign Missions—Henry Clay Trumbull on the Significance of Single Words—Prof. Townsend on Jonah—An Anecdote by Dr. Munhall.

MR. MOODY: I believe we are on the eve of the greatest things this country has ever seen. Last year a number of students offered themselves for foreign work—we thought it was one hundred, and it was a wonderful sight. But two young men got fired up, and they have gone to the colleges, and now they have brought back the report that over 2,000 young men and women have offered themselves. We are living in a wonderful age. They have come here, many of them, from the colleges all over the country. May they receive the enduement of the Holy Ghost as they have never had it before! May they be willing to say: "Here am I, Lord. Take me. Send me to Africa. Send me to Japan. Send me to China." Oh, may God fire us all, and let us go to the very corners of the earth with the Gospel of the Lord Jesus Christ! I wish I was twenty-one to-night. When I think of what is before this country I want to be a young man again. Lift up your heads and rejoice that you are young men and life is before you! I wish I was a young man again! I just feel the old fire coming up into my bones again. I would like to go to India, wouldn't you?

DR. PIERSON: Let me say to these men and these

women who represent the cream of the Christian Church, and the flower even of the tree of righteousness: How can you doubt that there is something in this work that elevates, and inspires, and sanctifies, and glorifies? You may sometimes think, perhaps, that Harriet Newell threw her life away, dying at the early age of nineteen; but I tell you, my dear brethren, that every wave that washes the coast of the Isle of France rebounds to carry to every land of Christendom the hallowed memory of the consecration of Harriet Newell. This was no waste. The alabaster box was broken, and the ointment was poured out; and there is not a spot of Christendom that is not fragrant with the memory of that sainted young life. There was dear Mrs. Grant, who went among the Nestorians of Persia, and fell asleep in her youth. The Nestorians said: "This holy woman is too sacred to be buried in the ordinary way." They tore up the floors of one of their Nestorian churches, and they buried her dust under the floor of that sanctuary; that whenever they trod that floor they might remember what a holy woman was buried beneath. And when Mrs. Judson, of Burmah, passed along the streets, those poor ignorant Karens and Burmese would follow along in the track of her steps, and, bowing to the ground, kiss her shadow. And there was Roxine Krapf, who followed her husband in the desert places of Abyssinia in his missionary tours, herself overshadowed by the sacred primal sorrow of her sex. When she gave birth to her child, and herself passed away, she left to that child the Amharic name for a "tear," and said to her husband: "Bear my body back to the shores of Africa, that whenever the people see my grave they may remember that there is only one Christ for the living, and only one Christ for the dying." There must be something in this work that makes heroes and martyrs. Christianity has somehow produced her

ripest fruits, and the ripest fruits of manhood and womanhood, in the mission field.

DR. PIERSON: Look at the work God has blessed. You know the only great Pentecost of modern history that rivals Pentecost itself was in that work in India—the Lone Star Mission among the Telugus. You remember the story. Mr. Clough, himself nothing but a civil engineer, went to the Baptist Board in Boston, and said in the crisis of that mission, when they were about to give it up: "Send me there, and God will give me 10,000 converts." They thought he was crazy; but again and again he said: "Let me go, and God will give me 10,000 converts." At last they said: "We will make the experiment"—and they sent him out. Years passed. The great famine of 1877 came, and the people were without bread. The missionary gave himself up to unremitting labors in their interest. He went to the Government and said: "I am a civil engineer. Now, you need railroads in this country. Let me gather these men and set them to work on the roads. You will pay them for their work, and they will be fed." By that project he found employment for thousands. He gathered them in camps, and in their hours of rest preached to them the sweet, tender Gospel. What was the result? The people said: "The man who is willing to put himself to so much trouble to find us bread is the man we want to hear preaching the Gospel." A great spiritual harvest soon commenced. In 1878, in less than forty days, that Baptist mission, under that single man, baptized nearly 10,000 converts, after rigid examination. There never was such a thing since the first Pentecost, and I don't believe there was such a thing *in* the first Pentecost.

DR. PIERSON: The clock of the ages is ringing out 11

—½ past 11—¼ to 12—and the hour of the consummation is drawing nigh. Do you hear that clock striking? I do not say a word about the foreign field now specifically. All I want of you gentlemen is that you, each of you, should go and simply lay yourself at the feet of your Lord Jesus with hearty self-surrender, and be willing to go anywhere and do anything that God gives you to do. There is an argument for the foreign field which I beg you to notice as I close. Paul says: "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom He was not spoken of, they shall see, and they that have not heard shall understand." You cannot go to any place in Christian lands without building on another man's foundation. Paul wanted to go to the regions beyond, and build on no other man's foundation. . . . . Every day is critical. Not long ago I tried to make a missionary map of Africa for my own guidance. I was trying to trace out the lines of modern exploration and missionary work, and while I was completing my task, new discoveries and advances in Africa so changed the conditions of my map that it was virtually of no use to me. The maps that were made yesterday are obsolete to-day, and will be useless to-morrow. The chariot of God goes in these days with steam—nay, it goes by the very lightnings of heaven; and while you are standing and hesitating and dallying, the chariot has spun so fast on its way and so far ahead of you that you will have to run with all your might to catch up with one single hour of delay. My brethren, make up your minds that you will do whatever God calls you to do, or go wherever He calls you to go. Say with simplicity: "Dear Lord, here I am. Send me."

MR. HENRY CLAY TRUMBULL: I want to emphasize

the suggestion that you would do well in reading any text of Scripture to be sure that you know the meaning of the words themselves, for unless you do, you are not likely to understand the precise meaning in which any of them is used in the connection in which you find it. I remember a man in North Carolina twenty years ago who preached a sermon from the text, "Lo, I come." "Low," said he; "not high. The Lord Jesus comes to the poor and lowly." Some one wrote to me not long ago and asked: "Please tell us in what sense the word fire is used in our English Bible." After looking into the matter I said in reply that there were at least thirteen words translated by the English word fire, and in the Old Testament the range of meaning of these words is very wide. Take again one word we are using constantly—the word "amen"—in prayer. What does that word mean? There is one thing it does *not* mean: "So let it be." It does not mean that, no matter what any dictionary, abridged or unabridged, may say. Going back to the word itself in the Hebrew, and going yet farther to the word as it is still found in the Arabic, we find that it means "So it *will be*." In other words, it is not another pleading cry at the end of a prayer; it is an expression of trust in the One to whom the prayer is offered. There is a great deal of prayer without faith. I was in an insane asylum at one time—of course as a visitor. I have been in jail three times as a prisoner; but that was when Dr. Broadus and myself were not on the same platform. I remember the first time I was in battle. At the close of that day—it was the Lord's day—in the hospital, a Baptist Sunday-school teacher who was an officer in our regiment, and a South Carolina officer joined together and prayed for themselves and for each other. Both were severely, and I think mortally wounded. Those two soldiers, who had been a few

hours before in mortal combat, now joined in loving sympathy in love to Christ. [A Voice—Tell us about Libby Prison.] When I was in Libby Prison, an order came that one person was to be released. Every one wished and hoped that he was the one. When the inspector came in the morning and the name was called out, "Chaplain H. C. Trumbull," I can assure you I never valued my name as I did at that moment. Coming back to being in the insane asylum: There was one man there constantly asking for his dinner. He kept saying: "Dr. Butler, I wish I could have some dinner to-day. Doctor, I am afraid I shall not have any dinner. Doctor—Doctor—can't I have some dinner to-day?" "Yes, sir," said the Doctor; "you can have your dinner." "Doctor, can't I have my dinner to-day? Can't I have my dinner? Doctor—Doctor—Doctor—dinner! —dinner!—dinner!" Then the door closed. Now that was in a certain sense making known his wants, but there was none of the true spirit of prayer in it. And yet this word is used as a final cry—"So let it be." On the other hand, that one word in the Hebrew, which is really transferred to the "amen," as we have it here, is the very word employed with reference to Abraham when it is said: "And he believed (וְהֶאֱמִן) in the Lord, and He counted it to him for righteousness." I had occasion several years ago to work this out in the line of my studies. When I went to the Arabic and Syrian scholars, they declared themselves unable to give the full meaning of the word because there was so much in it. One man said when I asked him: "Well, it means so much I can hardly tell you how much it means. It means that if you so believe in a man that you lean on him, and you give yourself up wholly, and go right into him, and be a part of himself, and you will trust him

because he is to be trusted, and you can't help trusting him—all that will give you some idea of what is in that word 'amen.'" At the end of a prayer in that sense, it means far more than as we ordinarily use it. I met an old soldier of the great Napoleon, and I asked him about his Emperor. "Ah," said he, "we believed in Napoleon. You Christians believe in God We believed in Napoleon. If Emperor Napoleon say to his soldiers, 'Napoleon, go to the moon,' they would start. Napoleon fight the moon."

Prof. Townsend: There is nothing unworthy in the statement that a great fish swallowed Jonah without in the least mutilating him. One should bear in mind, while reading this part of the story, that the Hebrew words, well translated in the common version, "prepared a great fish," do not mean that God created a fish for the specific purpose of swallowing Jonah; but the literal meaning is, that God allotted or appointed a great fish to swallow Jonah; or in modern speech, one would say, that, by the providence of God, the fish was brought to the ship's side at the precise time Jonah was thrown overboard, and did under the circumstances precisely what was natural for a fish to do,—swallowed Jonah. The word (דָּג), translated into both the Septuagint and the New Testament by the Greek word *katos* (κῆτος), means simply a sea-monster; and this word κῆτος, bear in mind, was the word used by our Lord in His references to this account of Jonah (Matt. xii. 39–41; comp. Matt. xvi. 4; Luke xi. 29–32). So far, therefore, as the Hebrew and the Greek words are concerned, the fish may have been a whale, or a shark, or a sea-serpent, or it may have been any other large monster of the deep. Hence, we repeat, there is nothing incredible in the statement that Jonah, upon being thrown into the sea, was quickly overtaken by a sea-monster, and swallowed

without suffering any form of mutilation, provided the sea-monster was large enough. Now, it is a well-known fact, that the waters through which a vessel in sailing from Joppa to any Spanish port would pass were frequented, in early times, by a species of shark called the sea-dog (*Canis carcharias*), having a throat large enough to swallow a man whole. The French naturalist, Lacepède, in his "Histoire des Poissons," states that sea-dogs "have a lower jaw of nearly six feet in semicircular extent," which "enables us to understand how they can swallow entire animals as large as, or larger than, ourselves." Blumenbach, the eminent German zoölogist, in his "Manual of Natural History," is authority for the additional facts, that sea-dogs have been taken weighing five tons, and that a horse has been found whole in the stomach of a sea-dog (see also Annals of Nat. Hist., Oct., 1862, p. 277). And Pliny, in the first century, 50 A.D., gives an account of the skeleton of a sea-monster forty feet in length, whose ribs were higher than those of the Indian elephant. This skeleton, Pliny says, "was brought from Joppa, a city of Judea, and exhibited in Rome by M. Scaurus" (Plin., Hist. Nat., I. ix., c. 4).

Dr. Munhall: There never was a time in the history of the world when there were so numerous and important calls to the work of the Gospel. Some of you, perhaps, are like Moses, who when called to undertake a great work laid upon him, took counsel of his fears. What does God say through Isaiah? "Say to them that are of a fearful heart, be strong." You are not to take counsel of your fears, but put your confidence and trust in the Lord that made heaven and earth. I came out of the yearly meeting of the Indiana Society of Friends one day, and I found standing on the steps my old friend, Oliver White, a man who never weighed more than ninety pounds, but a man of great heart and great

mind—educated over here at Amherst. As we greeted each other, he laid his hands upon my shoulders and felt the muscles of my arms. Said he: "Munhall, I would to God I had your physical powers, because I have such large purposes; but I am so weak physically that I can't do the work I should be glad to do if I had the strength." I said: "Oliver, how big a man do you think Samson was?" "Well," said he; "I think he was about six feet across the shoulders and about fourteen feet high, with muscle on muscle, layer on layer." "Why," said I, "my dear brother; that is abominable legalism—to suppose that Samson did the work and that the Lord had nothing to do with it. I don't know where you ever got that idea, unless from some artist's brush. There is nothing in the Bible to show that he might not have been the puniest, scrawniest individual in all Jerusalem—no bigger than you. It was the power of God in him that did the work. It wasn't Samson that did it, except as he was the willing instrument." That is the trouble. Men will take counsel of their fears. I remember a war incident that will illustrate the point I wish to make. The 11th Indiana Regiment in the Army of the Mississippi was engaged under Grant at Vicksburgh. They had seen very hard service. Their ranks were badly decimated. Governor Morton sent up a lot of recruits. Among them was a young fellow—a big, strapping, manly boy—by the name of Peter Apple. During the siege of Vicksburgh a certain outwork had to be taken, and the 11th Indiana was detailed to undertake the business. They formed in the edge of a wood near an open field. On the top of a hill was this outwork. At daylight the word of command was given. They sprang forward, and the enemy opened a withering, galling fire upon them. The men fell right and left. The ranks wavered, were broken in confusion, and

fell back to the cover of the woods. Peter didn't hear the order to fall back, but kept on going right to the top of the hill. A Confederate gunner was ramming a charge home in the piece he was firing, and was leaning out of the embrasure. Peter struck him across the head with his gun, which stunned the gunner; and then Peter, dropping his piece, sprang into the embrasure, and seizing this fellow by the coat-collar, pulled him out and marched him off down hill, a prisoner. The Confederates didn't dare to fire on Peter, for fear of killing their own man. By the time he got to the foot of the hill, Colonel "Dan" McAuley had re-formed his men. Seeing Peter coming with the prisoner, he said: "Peter, where in the world did you get that man?" Said Peter: "I just got him up on the hill, and there are lots of them up there. Every one of you could have had one if you had kept on going."

CATALOGUE OF DELEGATES.

COLLEGE STUDENTS.

NAME.	COLLEGE.	CLASS	RESIDENCE.
MAINE.			
H. S. Worthley	Bates	'89	Strong, Me.
C. F. Hersey	Bowdoin	'89	North Waterford, Me.
Herbert Merrill	"	'89	Gray, Me.
Edward P. Stearns	"	'89	Saco, Me.
Hugh R. Hatch	Colby	..	Islesford, Me.
NEW HAMPSHIRE.			
W. D. Baker	Dartmouth	'89	Farmington Falls, Me.
David N. Blakely	"	'89	Campton, N. H.
Ozora S. Davis	"	'89	White River Junc., Vt.
S. G. Emerson	"	'87	Kennebunk Port, Me.
Truman O. Harlow	"	'88	Strafford, Vt.
George S. Miller	"	'90	Rochester, N. H.
Fred. R. Shapleigh	"	'88	Great Falls, N. H.
VERMONT.			
William L. Raub	St. Johnsbury Acad'y.	'89	New London, Conn
Sherman Rouse	Troy Confer'ce Acad'y	'89	Stuyvesant, N. Y.
D. E. Croft	University of Vermont.	'89	Enosburgh Falls, Vt.
B. Clifton Day	" "	'88	Underhill, Vt.
Carlisle F. Ferrin	" "	'90	Essex Junction, Vt.
Walter D. Parsons	" "	'90	" " "
Max Leon Powell	" "	'89	Richford, Vt.
Ralph W. Wilbur	" "	'90	Burlington, Vt.
L. G. Ketchum	Vermont Academy	'89	Cambridge, N. Y.
MASSACHUSETTS.			
H. V. Ames	Amherst	'88	Thompson, Conn.
Edward A. Appleton	"	'89	Springfield, Mass.
Henry C. Bemis	"	'89	Worcester, Mass.
W. D. Bigelow	"	'89	Gardner, Kan.
Harrison H. Brown	"	'89	Palmer, Mass.
Irving A. Burnap	"	'88	Fitchburg, Mass.
W. E. Chancellor	"	'89	Worcester, Mass.
H. L. Clark	"	'92	Amherst, Mass.
W. E. Clark	"	..	Chicago, Ill.
William P. Clarke	"	'88	Bulgaria.
Henry A. Cooke	"	'89	North Brookfield, Mass
J. R. Danforth	"	'88	Philadelphia, Pa.
Wm. Horace Day	"	'89	Ottawa, Ill.
H. W. Dickerman	"	'88	Chicago, Ill.
Charles E. Ewing	"	'90	Danvers, Mass.
W B. Greenough	"	'88	Westfield, Mass.
F. M. Holt	"	'92	Amherst, Mass.
Edward P. Holton	"	'87	Everett, Mass.
David L. Kebe	"	'88	Holliston, Mass.

NAME.	COLLEGE.	CLASS	RESIDENCE.
Max Wood Moorhead	Amherst	'89	Erie, Pa.
Walter F. Skeele	"	..	Augusta, Me.
John T. Stone	"	'91	Albany, N. Y.
Arthur Truslow	"	'89	Brooklyn, N. Y.
Edward H. Waldo	"	'88	Amherst, Mass.
E. C. Whiting	"	'88	Holliston, Mass.
H. H. Willcox	"	'89	Malden, Mass.
Elmer R. Strain	Boston University	'89	Columbus Grove, O.
J. W. Dudley	Harvard	'87	Warsaw, N. Y.
Harris G. Hale	"	'87	Salem Mass.
Francis W. Knowles	"	'88	Newark, N. J.
Calvin G. Page	"	'90	Boston, Mass.
H. E. Peabody	"	'87	Princeton, Me.
Alonzo R. Weed	"	'87	Newton, Mass.
Fred. H. Fowler	Mass. Agricult'l Coll.	'87	North Hadley, Mass.
Y. Mishima	" " "	'88	Amherst, Mass.
L. W. Allen	Sch. for Chr Workers	'88	Albany, N. Y.
J. T. Bowne	" " "	..	Springfield, Mass.
C. A. Brown, Jr.	" " "	'88	Albany, N. Y.
W. H. Leete	" " "	'88	Guilford, Conn.
Albert G. Shepard	" " "	'88	Detroit, Mich.
A. W. Buck	Williams	'88	Fall River, Mass.
George W. Clark	"	'90	Troy, N. Y.
Paul A. Coon	"	'88	Beverly, N. J.
E. S. Ellis	"	'90	Oxford, Me.
Boon Itt	"	'89	Bangkok, Siam.
Stephen T. Livingston	"	'87	Jaffrey, N. H.
E. W. Phillips	"	'88	Marlborough, N. H.
J. S. Porter	"	'88	Gilead, Conn.
George L. Richardson	"	'88	Troy, N. Y.
Arthur T. Safford	"	'87	Williamstown, Mass.
E. J. Thomas	"	'88	Utica, N. Y.
D. E. Van Gieson	"	..	Brooklyn, N. Y.
G. Van Vranken	"	'90	Watervliet Cen., N. Y.
David L. Gale	"	'89	Meriden, Conn.
Henry C. Brown	Williston Seminary	'87	New Haven, Conn.
Arthur E. Field	" "	'88	New Boston, Mass.
Charles F. Bailey	Worcester Tech'l Inst	..	Worcester, Mass.
Edward S. Frary	" "	'90	Jonesville, Vt.
F. D. Holdsworth	" "	'88	Warren, Mass.
George F. Myers	" "	'88	New York, N. Y.
James S. Newton	" "	'88	Holyoke, Mass.
George J. Briggs	Worcester Academy	'89	N. Grosvenor Dale, Ct
A. M. Johnson	" "	..	Webster, Mass

RHODE ISLAND.

John L. Alger	Brown University	'90	Bellows Falls, Vt.
Alfred P. Bond	" "	'90	Wethersfield, Conn.
George S. Brown	" "	'88	Providence, R. I.
J. E. Bullen	" "	'90	Pawtucket, R. I.
S. S. Colvin	" "	'91	River Point, R. I.
James A. Dealey	" "	'90	Galveston, Tex.
Edward P. Manning	" "	'89	Raynham, Mass.
Lyman C. Newell	" "	'90	Pawtucket, R. I.
Eugene N. Perry	" "	'90	Brockton, Mass.
H. F. Perry	" "	..	
George Porter	" "	'89	Bridgeport, Conn.
J. B. Porter	" "	..	" "
Orman E. Ryther	" "	'87	Newton U. Falls, Mass
Erving Y. Wooley	" "	'88	Pawtucket, R. I.

NAME.	COLLEGE.	CLASS	RESIDENCE.
CONNECTICUT.			
William L. Clarke	Wesleyan University	'88	Pawling, Ky.
George M. Hughes	" "	'89	Orange, N. J.
Robert S. Ingraham	" "	'88	Brooklyn, N. Y.
A. Kabayama	" "	'89	Tokio, Japan.
H. F. Mandeville	" "	'89	Brooklyn, N. Y.
Edward E. Pixley	" "		Leyden, Mass.
Herbert Welch	" "	'87	New York, N. Y.
B. R. Abbe, Jr.	Yale	'89	Hartford, Conn.
John W. Banks	"	'89	Guilford, "
Lester Bradner, Jr.	"	'89	New Haven, Conn.
S. Colgate, Jr.	"	'91	Orange, N. J.
W. H. Corbin	"	'89	Hartford, Conn.
H. P. Farnham	"	'87	Palmyra, N. Y.
Henry F. Fowler	"		Poughkeepsie, N. Y.
Chauncey W. Goodrich	"	'86	New York, N. Y.
H. S. Hart	"	'87	New Haven, Conn.
D. A. Hudson	"	'88	Wakefield, Mass.
Charles F. Kent	"	'89	Palmyra, N. Y.
George N. Lawson	"	'90	Union, Conn.
T. J. Lloyd	"	'90	Brick Church, N. J.
Duncan S. Merwin	"	'88	New Haven, Conn.
Edward L. Parsons	"	'89	New Rochelle, N. Y.
George D. Petter	"	'87	Sharon, Mass.
Arthur I. Phelps	"	'89	New Haven, Conn.
William L. Phelps	"	'87	" " "
H. L. Reed	"	'89	Manchester, Vt.
J. B. Reynolds, A.B., '84	" Divinity		North Haven, Conn.
G. B. Richards	"	'88	New Haven, Conn.
Henry J. Sage	"		Cincinnati, O.
Frank R. Shipman	"	'89	Hartford, Conn.
William P. Taylor	"	'87	Southbridge, Mass.
NEW YORK.			
Leslie R. Graves	Auburn Theo. Sem'y		Clark's Mills, N. Y.
W. H. Baker	Cazenovia Seminary	'89	Schaghticoke, "
Fred. L. Luqueer	Coll'ge of City of N. Y.	'87	New York, "
Arthur M. Allen	Colgate Academy	'87	Hamilton, "
Frank E. Dayton	" "	'90	Binghamton, "
Charles A. Lemon	" "	'88	Attica, "
Charles H. Maxson	" "	'88	Hornellsville, "
Henry S. Potter	" "	'88	Carthage, "
Hugh T. Stevenson	" "	'89	Schaghticoke, "
Hugh T. Stevenson	" "	'89	Albany, "
William A. Wood	" "	'88	Newark, N. J.
Frank H. Field	Columbia	'88	Brooklyn, N. Y.
J. F. McKernon	"	'90	Cambridge, N. Y.
Fred. Willets	"	'89	Brooklyn, N. Y.
G. Winthrop Ames	Cornell	'89	East Dorset, Vt.
Charles M. Emmons	"	'88	Huron, N. Y.
H. A. MacNeil	"		Chelsea, Mass.
Ransford S. Miller, Jr	"	'88	Ithaca, N. Y.
Bert. H. Morehouse	"	'89	Brooklyn, N. Y
Raymond C. Reed	"	'90	Ithaca, N. Y.
Willian E. Reece	"	'89	Manchester, Vt.
John F. Skinner	"	'90	Rochester, N. Y.
H. C. Stanclift	"	'89	Spencer, N. Y.
Mason B. Thomas	"	'90	New Woodstock, N. Y
Daniel Upton	"	'90	Big Rapids, Mich.
William D. Crockett	Hamilton	'90	Sterling, N. Y.
Frederick Perkins	"	'89	Lock Haven, Pa.

NAME.	COLLEGE.	CLASS	RESIDENCE.
Robert B. Perine	Hamilton	..	Syracuse, N. Y.
Carl W. Scovel	"	'88	Clinton, N. Y.
F. Hilton,	Hartwick Seminary	'89	Guilderland Sta'n, N.Y
F. H. Divine.	Madison	'91	Binghamton, N. Y.
George L. Hibbard	"	'90	Southbridge, Mass.
George F. Woodbury	"	90	Durhamville, N. Y.
Prof. J. H. Gilmore	Rochester	..	Rochester, "
W. C. Wilcox	"	'88	"
George S. Benedict	State Normal	'89	Greece, "
Myron S. Reed	" "	'87	Holly, "
W. C. Burdick	Syracuse	'89	Crown Point, "
F. V. Fisher	"	..	Brooklyn, "
Howard A. Pickering	Troy Academy	'88	Troy, "
Fred. N. Rutan	Union Theo. Sem'y	'87	Newark, N. J.
Edward B. Coburn	Union	'88	Troy, N. Y.
John C. Knox	"	..	Schenectady, N. Y.
E. V. Peirson	"	'89	Newark, "
R. H. Washburne	"	'89	Cohoes, "
William C. Griggs	Univ. of City of N. Y.	'90	Philadelphia, Pa.
Luther Gulick	" " "	'89	New York, N. Y.
F. Woodbridge	" " "	'89	New Brunswick, N. J.
NEW JERSEY.			
E. A. Loux	Blair Presby'l Acad'y	'89	Frenchtown, N. J.
James E. Byrne	Centenary Coll. Inst.	.	Brooklyn, N. Y.
Albert D. Baldwin	Newark Academy	'88	Newark, N. J.
George B. Agnew	Princeton	..	New York, N. Y.
F. G. Beebe	"	'88	Port Byron, "
Collins P. Bliss	"	'88	New York, "
John M. Brooks	"	..	Cleveland, O.
Russell Carter	"	'88	Montclair, N. J.
James J. Charlton	"	'90	Albany, Ore.
C. B. Crafts	"	'88	Spencer, N. Y.
W. H. Forsyth	"	'88	Princeton, N. J.
L. S. Fulmer	"	'89	Philadelphia, Pa.
H. W. Haring	"	'90	" "
S. C. Hodge	"	'88	Hartford, Conn.
William M. Irvine	"	'88	Bedford, Pa.
J. C. Morris, Jr.	"	'89	New Orleans, La.
Howard McWilliams	"	'88	Brooklyn, N. Y.
Fred Neher	"	'89	Troy, N. Y.
Frank Palmer	"	'90	Kennebunk Port, Me.
Delavan L. Pierson	"	'90	Philadelphia, Pa.
Edward W. Rand.	"	'89	Baltimore, Md.
George L. Robinson	"	'87	West Hebron, N. Y.
J. F. Talcott	"	'88	New York, N. Y.
I. L. Van Shoick	"	'87	Perrineville, N. J.
Howard C. Warren	"	'89	Montclair, "
Francis H. White	"	'87	Washington, D. C.
J. E. Wyckoff	"	'89	Sabathu, India.
C. B. Benson.	Rutgers	'89	Hudson, N. Y.
Howard Etting	"	'90	Gardiner, N. Y.
G. J. Folmsbee.	"	'90	South Schodach, N. Y.
Reid F. Miller	"	'91	Sacramento, Cal.
R. E. Parsons	"	'88	Flushing, N. Y.
S. W. Righter	"	'90	Boonton, N. J.
Warren R. Schenck	"	'90	New Brunswick, N. J.
Henry J. Scudder	"	'90	Saugerties, N. Y.
James C. Stout.	"	'91	New Brunswick, N. J.
PENNSYLVANIA.			
J. M. Dobson .	Allegheny	'90	Coaltown, Pa.

NAME.	COLLEGE.	CLASS	RESIDENCE.
J. D. Minick	Bucknell	'88	Fayetteville, Pa.
C. H. Batley	Haverford	'88	Providence, R. I.
D. H. Overton	Lafayette	'88	Bayport, N. Y.
W. A. Price	"	'89	Sunny Brook, Md.
H. R. Saike	Pennsylvania	...	Japan.
MARYLAND.			
F. L. Norton	Johns Hopkins	spec'l	Westfield, Mass.
J. B. Whaley	Western Maryland	'89	Whaleyville, Va.
VIRGINIA.			
Charles Gauss	Fairfax Theo. Sem'y.	'88	Fairfax, Va.
L. J. Ames	Randolph-Macon	'88	Belleville, Va.
P. C. Buffington	" "	'89	Huntington, West Va.
J. B. Crawshaw	" "	..	Ashland, Va.
R. C. Howison	" "	'88	" "
William L. Old	" "	'88	Belleville, "
H. R. Pemberton	" "	'87	Richmond, Va.
Prof. William W. Smith	" "	..	Ashland, Va.
B. F. Hopkins	Royalton Institute	'89	Oxford, N. C.
R. C. Yancey	" "	'89	Royalton, Va.
NORTH CAROLINA.			
Charles E. Taylor	Wake Forest	..	
KENTUCKY.			
S. C. Mitchell	Georgetown	'88	Galveston, Tex.
W. V. Macfee	Soth'n Bap. Theo. S'y.	'87	Red House, Va.
Charles H. Nash	" " " "	'88	Louisville, Ky.
TENNESSEE.			
Samuel Crook	Grant Memorial	'88	Baltimore, Md.
W. W. Martine	Vanderbilt	..	Nashville, Tenn.
OHIO.			
George D. Rogers	Denison	..	Granville, O.
C. B. Alspach	Heidelberg	'86	Thornville, O.
Walter G. Beach	Marietta	'88	Marietta, O.
C. E. Corwin	"	'92	Cutchogue, N. Y.
T. D. Wood	Oberlin	'88	Sycamore, Ill.
D. C. Davison	Wooster	..	Ionia, Mich.
INDIANA.			
Palmer S. Hurlbert	Wabash	..	Newburyport, Mass
ILLINOIS.			
Wallace F. Grosvenor	Illinois	'91	Chicago, Ill.
James G. Russell	"	'88	Jacksonville, Il
George N. Taylor	Knox	'90	Creston, Ia.
Theodore Harley	State Normal	'89	Elwood, Ill.
P. Bevis	University of Illinois.	'89	Virginia, "
IOWA.			
J. E. Bryan	State University.	'90	Panora, Ia.
I. B. Schreckengost	Iowa Wesleyan	'89	Keota, Ia.
MICHIGAN.			
Alba A. Glovier	Hillsdale	'88	Franconia, N. H.
John R. Meade	"	..	Providence, R. I.

NAME.	COLLEGE.	CLASS	RESIDENCE.
R. C. Fenner	Kalamazoo	'87	Marlette, Mich.
George E. Hunt	Olivet	'88	Olivet, Mich.
E. O. Mead	"	'88	" "
Arthur M. Hussey	University of Michigan	'88	North Berwick, Me.
MINNESOTA.			
F. L. Kendall	Carleton	'90	Dunstable, Mass.
Charles Plunkett	"	..	Ridgewood, N. J.
William B. Morris	Univer'y of Minnesota.	'91	Montclair, "
MISSOURI.			
G. M. Morrison	Drury	'87	Franklin Falls, N. H.
NEBRASKA.			
Winthrop Allison	State University	'89	Lincoln, Neb.
CANADA.			
Alexander Manson	Knox	'87	Brooksdale, Ont.
David J. Evans	McGill	'90	Montreal, Que.
John A. Reddon	Queen's	'88	Mildmay, Ont.
Thomas B. Scott	"	'88	Belleville, "
W. J. Hall	Royal	'89	Glen Buell, "
S. J. Arthur	Toronto Baptist	'88	Cobourg, "
William H. Harvey	" University	'89	Newry, "
H. F. Laflamme	" "	'88	West Winchester, Ont.
William V. Wright	" "	.	Pickering, Ont.
A. H. Young	" "	'87	Toronto, Ont.
William Cassidy	Trinity Medical	'88	New York, N. Y.
G. Le Lacheur, M.D.	University College	'88	
ENGLAND.			
A. C. Macgregor	Cambridge	'88	Bray, Ireland.
R. A. Scott Macfee	"	'89	Birkenhead, Eng.

SECRETARIES AND OTHER EMPLOYÉS OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

NAME.	TITLE.	ADDRESS.
Richard C. Morse	Gen. Sec. of Inter'l Com.	New York City.
L. D. Wishard	Coll. " " "	" " "
C. K. Ober	" " " " "	" " "
Erskine Uhl	Office " " "	" " "
George A. Hall	State Secretary of N. Y.	" " "
Miss Nettie Dunn	Nat. Sec'y of Y. W. C. A.	Chicago, Ill.
T. P. Day	General Secretary	Auburn, Me.
W. H. Symonds	" "	Keene, N. H.
George M. Stowell	Associate Gen. Secretary.	Boston, Mass.
A. H. Whitford	Assistant " "	Cambridge, Mass.
T. T. Hazlewood	General Secretary	Haverhill, "
Edward Duryee	" "	Newburyport, "
George M. Busey	" "	North Adams, "
John H. Whan	Assistant Gen. Secretary.	Salem, "
Arthur G. Lund	" " "	Springfield, "
M. H. Purrington	" " "	Providence, R. I.

NAME.	TITLE.	ADDRESS.
Robert F. True	General Secretary	New London, Conn.
George W. Tolley	Assistant Gen. Sec'y	Waterbury. Conn.
Frank W. Ober.	General Secretary	Albany, N. Y.
William A. Magee	" "	Auburn, "
William A. Willetts	Superintendent Gymna'm	" "
Edwin F. See.	General Secretary	Brooklyn, "
W. C. Nichols	Assistant Gen Sec'y	Buffalo, "
Joseph B. Ferguson	General Secretary	Greenpoint, N. Y.
E. G. Lane	Assistant Gen. Sec'y	Lansingburgh, N. Y.
R. R. McBurney	General Secretary	New York City, N. Y.
M. I. Van Guysling	Assistant Gen. Sec'y	Yorkville Br., C'y N. Y.
Christian Gaul	" " "	Yonkers, N. Y.
John T. Swift	General Secretary	Orange, N. J.
John H. Manning	" "	Plainfield, N. J.
G. T. Thompson	" "	Trenton, N. J.
Samuel G. McConaughy	" "	North'st Br., Phila., Pa.
F. B. Stevenson	" "	Warren, Pa.
H. K. Coskey	Assistant Gen. Sec'y	Cleveland, O.
G. F. Sawtelle	Superintendent Gymna'm	" "
T. H. Wells	General Secretary	R.R. Br., Cleveland, O.
T. W. Macgregor	Assistant Gen. Sec'y	Toledo, O.
R. L. Weston	Superintendent Gymna'm	St. Paul, Minn.
V. N. Johnson	General Secretary	Fargo, Dak.
George E. Williams	" "	Peterborough, Ont.
D. F. Johnson	Assistant Gen. Sec'y	Montreal, Que.
William M. Oatts,	General Secretary	Glasgow, Scot.

GENERAL.

NAME.	VOCATION.	ADDRESS.
F. W. Sandford	Minister	Bowdoinham, Me.
Edward Babcock		Keene, N. H.
George H. Griffin	Merchant	" "
Henry W. Lane		" "
Edward W. Oakes		Manchester, N. H.
F. J. Ward	Minister	Sanbornton, "
P. McMillan	"	Barre, Vt.
Charles A. Smith	Merchant	" "
N. W. Alger	Minister	Bellows' Falls, Vt.
James F. Brodie		Woodstock, Vt.
F. R. Fletcher		Amherst, Mass.
C. M. Clark	Minister	Andover, "
Ralph N. Ober.		Beverly, "
C. Colton Kimball		Boston, "
D. H. Smith		" "
Mrs. George M. Stowell		" "
Benjamin W. Ward		" "
A. A. Ewing		Danvers, "
George H. Ewing.		" "
L. S. Gates	Minister	Deerfield, "
Ira A. Smith	"	Ewing, "
J. P. Dickerman		Foxborough, Mass.
D. H. Newton	Manufacturer	Holyoke, Mass.
F. B. Towne	Merchant	" "
George M. Weed	Lawyer	Newton, "
F. J. Barber	Manufacturer	North Adams, Mass.

NAME.	VOCATION.	ADDRESS.
George Hopkins	Merchant	North Adams, Mass.
C. K. Millard	"	" " "
W. E. Pattison.		" " "
Benjamin De Wolfe	Merchant	" " "
Charles De Wolfe		" " "
George H. Johnson.		North Amherst, "
Stewart Sheldon		Salem, "
E. M. Aiken		Springfield, "
R. B Currier		" "
W. F. Osborne		" "
S. H. Pratt		" "
Andrew M. Wight		" "
W. H. Wyman		" (A'y H'l) "
Edward A. Benton	Merchant	Watertown, "
James H. Gilkey	"	" "
S. Albert Gregg		" "
W. L. Rockwell		" "
George S. Turner		" "
N. R. Otis	Minister	Providence, R. I.
H. M. Purrington	"	" "
Henry H. Wentworth	Lawyer	Bristol, Conn.
William L. Raub		New London, Conn.
Frank A. Keller		Norwich, Conn.
A. Peck	Physician	" "
Charles A. Hagaman	Teacher	Albany, N. Y.
A. W. Lansing		" "
Le Roy B. McHorg		" "
Edward H. Rudd	Minister	" "
Sidney L. Gulick	"	Brooklyn, "
W. H. Hoople, Jr.		" "
George W. Huntington	Minister	" "
C. Knight		" "
Lester D. Mapes	Merchant	" "
D. W. McWilliams	"	" "
Eliot D. Moore	Minister	" "
W. D. Perry		" "
Augustus B. Prichard	Minister	" "
H. J. Reeve		" "
Willard S. Sawyer	Teacher	" "
Ferd. Schieverea	Evangelist	" "
D. H. Torrey	Merchant	" "
H. E. Wheeler		" "
J. Eckhardt	Merchant	Buffalo, "
W. J. Perry	Minister	Byron, "
George R. Smith		Campbell, "
Morgan T. Lewis	Merchant	Cohoes, "
W. F. Ottarson		Lansingburgh, N. Y.
Josiah Still		" "
M. Thompson	Minister	" "
W. L. Amerman	Manufacturer	New York, N. Y.
H. E. Bramley	Merchant	" "
Charles I. Chamberlain	Sanitary Engineer	" "
Arthur D. Cochrane		" "
John G. Fagg	Correspondent	" "
Robert Frothingham		" "
James Law	Telegraph Operator	" "
Andrew G. Myers		" "
Alfred Williams		" "
Robert P. Wilder		" "
A. F Williams		Plattsburgh. "
Isaac M. Sutton		Poughkeepsie, N. Y.
J. M Wright.		" "

NAME.	VOCATION.	ADDRESS.
E. S. Ferry	Minister	Riverhead, N. Y.
Harvey R. Travers	"	Saratoga Springs, N. Y
W. M. Griffith	Merchant	Utica N. Y.
E. Bodenweber		Waterford, N. Y.
William C. Finck		Elizabeth, N. J.
Henry R. L. Worrall		" "
R. G. Hutchinson, Jr.		Montclair, "
Charles L. Briant		Morristown, "
John Crawford		" "
Harvey J. Genung		" "
W. E Chalmers		Paterson, "
Joseph A. Robinson		Plainfield, "
Henry Young	Merchant	Trenton, "
William B. Hoag		Allegheny, Pa.
John J. Stauffer	Minister	East Berlin. Pa.
L. T. Conrad		Elysburgh, Pa.
William A. Selser		Philadelphia. Pa.
F. E. Williams		Chesapeake City, Md.
J. H. Busby	Merchant	Richmond, Va.
George H. Wiley	Minister	" "
F. R. Robertson	"	Martinsburgh, W. Va.
Ira B. Bishop		Ashtabula, O.
J. S. Craigie	Evangelist	Cleveland, O.
C. E. Miller	Minister	Massillon, O.
Harry Nyce	"	Oberlin, O.
William R. Lee		Springfield, O.
M. C. Williams		" "
S. J. Humphrey		Chicago, Ill.
Mrs. S. J. Humphrey		" "
A. D. Folger		Ridge Farm, Ill.
Mary Blanchard		Tamaroa, Ill.
R. O. Blanchard		" "
Townsend Blanchard		" "
B. G. Roots		" "
Bert C. Wade		St. Paul, Minn.
Edward H. Brown	Merchant	Minneapolis, Minn.
John W. Clements		Independence, Mo.
W. I. Drummond		Toledo, Ont.
Harold W. Buchanan		Montreal, Que.
F. H. Atkinson		Winnipeg. Man.
J. E. Henderson	Missionary	Beverly, Jamaica, W. I.
George E. Henderson	Minister	Brown's T'n, " "
M. H. Hodder	Merchant	London, Eng.
W. C. Van Meter	Missionary	Rome, Italy.

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